He that hath oft ye Sweth:land Pole, seduced
Murdred ye French & Englands *King abuced.*
A Spie for Austria, *a cuning knave for* Spaine
And soothes th' Italian *States for Popish gaine*
Is all one man, and Iesuite *is his name.*

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THE

JESUITS Catechiſm,

According to

St. IGNATIUS LOYOLA,

For the inſtructing and ſtrengthning of all thoſe which are weak in that Faith.

WHEREIN

The Impiety of their

PRINCIPLES,

Perniciouſneſs of their

DOCTRINES,

And Iniquity of their Practices are declared.

(A. H.)

Omnia pro tempore, Nihil pro veritate.

Second Edition.

LONDON,
Printed for *Robert Harford*, at the *Angel* in *Cornhil*, near the *Royal Exchange*. 1681.

TO THE

Right Honourable,

ANTHONY

Earl of

SHAFTSBURY,

Baron of

WIMBOURN St. GILES,

And Lord

COOPER

OF

PAWLET, &c.

May it please your Lordship,

IF the Illegal Usurpations, and unwarrantable Practises of the Popes of *Rome* against the Kings, Church, and People of *England* (when Popery got footing here) be soberly considered, all His Majestie's King-

doms and Dominions are highly concerned to obviate all Papal Jurisdiction and Forreign Power; and with their Lives and Fortunes, to oppoſe the readmiſſion of them.

To give your Lordſhip one Inſtance (as great things are beſt ſeen contracted into ſmall Glaſſes) of their Tyranny.

In the Reign of King *John*, when the whole Kingdom of *England* was interdicted by Pope *Innocent* the Third (which continued almoſt ſix Years;) during that time, there was no Divine Service or Adminiſtration of Sacraments here; the Church Doors being ſhut up (others ſay walled up), the bodies of the dead were carried out into the Fields, and thrown into the Ditches or High-ways like Dogs, without any Prayers or Chriſtian Offices (*a*), and not only ſo, but King *John* was by that Pope Excommunicated, his Subjects abſolved from their Alegiance to him, and his Kingdoms of *England* and *Ireland* given to the French King (and with them the Eſtates of all his Subjects;) and all Kings and Nobles were commanded to aſſiſt him in the obtaining of them; and for their better encouragemens

(a) *Math. Paris fol.* 226.

ment, his Holineſs was graciouſly pleaſed to grant them a plenary remiſſion of all their Sins (*b*); what a Complexion of Injuſtice, how full of Horror and Tyranny theſe Actions were, I ſubmit them to the grave Judgment of every conſiderate Perſon: Experience of paſſed times may teach us Wiſdom for the future.

(b) *Mat. Paris* fol. 231, 233, 238.

The Pope doth not only claim a Sovereign Power over all Chriſtian Kings and Princes, but over all mens Perſons and Eſtates; to condemn or declare them Hereticks, or infamous perſons, incapable to injoy or inherit any Lands or Goods, to make Wills, or proſecute Suits in any Court to recover their juſt Rights; to abrogate their temporal Laws, Statutes and Cuſtoms (which ought to be dearer to them than their Lives) but to impriſon, kill, and burn them for Hereticks; yea, to damn them to all Eternity for oppoſing or denying this their tranſcedent power (*c*).

(c) *Grat. Cauſ.* 15. *q.* 9. *Cauſ.* 16. *q.* 7. *Marc de Vuiſon de la puiſſance de la Pope tit.* 1. *c.* 1. 16. 18. *Dr. Marta de Juriſdict. pars* 4. *c.* 4. *Aug. Barboſ. de officio & poteſt. Epiſcop. pars* 1. *tit.* 3. *c.* 2.

And the better to effect their unjuſt Ends and Deſigns, they claim a Right and Juriſdiction of Inveſtitures, and the diſpoſing of all Epiſcopal and Eccleſiaſtical Dignities and Benefices both before

before and after their vacances; and by their proviſion (*d*) to confer the ſame to whom they pleaſe; though againſt the Laws and Statutes of this Realm (*e*).

(d) *Aug. Barboſ. de offic. & Potaſt. Epiſcop. pars 3. p. 324. n. 81, 82. Dr. Marta de Juriſdict. pars 3. c. 21. n. 15, 16, 17. pars 2. c. 34. Grat. Cauſ. 2. q. 4. 6, 7,*

(e) *25 E. 3. St. Vinc. 12. R. 2. c. 2, 3. 1 H. 5. c. 7. Inſt. part. 2. 583.*

And this they did (out of a pious care, as it's ſaid) to prevent Symony in Lay perſons; that they might ingroſs the Sale of all Biſhopricks, Eccleſiaſtical Dignities and Benefices into their own hands; and ſo make all Biſhops and Clerks become their devoted ſworn Servants, on whom all their Preferments do depend; and having the Clergy at their command, they might the better and more eaſily order and govern the People; by this means they gained ſuch a Party in the Kingdom (the Eccleſiaſtical Perſons having ſo great power and influence upon the People) that they could give what diſturbance they pleaſed to the King, and make what diſtempers they thought fit (to drive on their own Deſigns) in the Kingdom; well knowing, that no Hereſie, Schiſm or Rebellion could enter and make any progreſs in the Kingdom, but by the Clergy; and indeed many times (I ſpeak it with much grief) the Pulpits which ought to be the Sacred

Oracles

Oracles of Holiness and Sanctity, have been made the Drums and Phises to stir up Commotions, and to inflame Popular Fury.

By reason of these provisions (the Clergy of *England* having then a third part (*f*) of the possessions of the Realm) dayly Alms were decayed, the Treasure of the Realm transported, and the Secrets of the Nation discovered, and the Ecclesiastical Persons of the Kingdom impoverished (*g*).

(f) *Rot. Parl.* 4. *R.* 1. *n.* 13.

(g) *Rot. Parl.* 17 *E.* 3. *n.* 39. 24 *E.* 3. *n.* 13.

By brokage and unlawful means the Pope received more out of Ecclesiastical Dignities, and Benefices in this Realm, than the King's Wars did amount unto; who then was, and of long time had been in open and chargable War with *France*. *Rot. Parl.* 25. *E.* 3. *N.* 13.

Rot. Parl. 25 *E.* 3. *n.* 13.

And the broakers of *Rome*, for mony, promoted many unlearned and unworthy persons to Benefices of thousand Marks yearly revenue, when the learned and worthy Persons could with much difficulty obtain twenty Marks yearly (*h*), whereby Learning decayed; and many of them being Forreigners, the People were never the better for going to Church, because they could not understand

(h) *Rot. Parl.* 50 *E.* 3. *n.* 96. *Rot. Parl.* 18 *E.* 3. *n.* 32. *Stat.* 3. *Rot. Parl.* 51. *E.* 3. *n.* 13. 3 *R.* 2. *c.* 3. *Rot. Parl.* 3 *R.* 2. *n.* 37. 6 *H.* 4. *c.* 1.

derſtand their Prieſt, they ſpeaking to them in Spaniſh, French, Italian, or Latine; which was an excellent method and art to keep the People in ignorance, and ſo make them more ready to conform unto what Decrees or Doctrines his Holineſs ſhould be gratiouſly pleaſed to impoſe upon them.

They have not only invaded the Civil and Eccleſiaſtical Rights and Priviledges of the King and his Subjects, but the Popes and their Legats have uſurped the Power to make Canons and Conſtitutions to bind the very Conſciences of the King's Subjects, and to exempt their Prieſts and Clerks from Secular Juriſdiction and Puniſhments, by Secular Judges, for Murders, Rapines, Robberies, and other Offences, (ſo that their Prieſts might kill, rob, or commit any Offence, and not be puniſhed for it; but as they pleaſed; and then they might, for mony, purchaſe their Pardons at eaſie Rates) they ingroſſed all Temporal Suits and Cauſes into their own Courts; (and what Juſtice the Subjects might expect from them, we can eaſily judge) they trampled all Secular Power, Courts, Laws, and Liberties under their feet, without control (*i*). Theſe

(*i*) *Math. Paris p.96,97. Gervaſ. Chron. 1386, 1387. Guil. Nubrigenſ. rerum Anglic. lib. 2. c. 6. Matth. Parker Antiq. Eccleſ. Britan. p. 122, 123.*

Theſe unjuſt Uſurpations of the Pope's and their Agents, have from time to time been complained of in Parliament; being againſt the Laws and Conſtitutions of the Realm, and the juſt Liberties of the People of *England*: and their pretended Power of making Canons have been looked upon by Parliaments, as a great Invaſion of the King's Prerogative, Crown, and Dignity, and againſt the Laws and Statutes of the Kingdom; therefore have been juſtly condemned by them (*k*).

(*k*) *Tho. Walſingh. hiſt. Angl.* 231. 216. 29 *H.* 8. *c.* 19. 27 *H.* 8. *c.* 17. 31 *H.* 8. *c.* 16. 37 *H.* 8. *c.* 17. 3 & 4 *E.* 6. *c.* 11. 1 *E.* 6. *c.* 1 *Eliz. c.* 4.

To acquaint your Lordſhip with all their Uſurpations, unjuſt Practiſes, and the great preſſures which the Kings of *England* and their Subjects have ſuffered by them, would require a juſt Volume; but I muſt beg your Lordſhip's pardon if I do as Geographers uſe to do, who preſent the whole World in a little Map.

The King of *England* is an abſolute Monarch of *England*, and of all other His Kingdoms and Dominions, and not ſubject to any Coercive Power from any on Earth.

The Church of *England* hath all the Rights of a Patriarchal See, from which lieth no Appeal

to any other; the Power of making Canons, Conſtitutions, and Sanctions for the Government of it, are inherent in the King of *England*, as Flowers of the Crown, and are as Ancient as the Crown it ſelf; and if at any time any Eccleſiaſtical Rights or powers have been granted or allowed by the Kings of *England* to the Pope, they have been granted and allowed againſt the Fundamental Laws of the Land, and ſo were utterly void, and not obliging to any of his or their Succeſſors, Kings of *England*.

It's the true Intereſt of *England* to advance the Proteſtant Religion; the Doctrine and Diſcipline thereof being Apoſtolick and Evangelical, and ſetled here in *Britain* before the Roman Catholick Religion was ſetled by Saint *Peter* in *Rome* (o).

(o) *Gildas de Excidio Brit. ſ.* 26 *Spilmans Concil. Tom.* 1. *fol.* 2,3,4.

Whether Saint *Peter* was at *Rome* I ſhall not diſpute; but if he were, it makes nothing for the Pope's Supremacy, becauſe he ſits in *Peter's* Seat; no more than it did make *Vibius Rufus* to attain *Tully's* Eloquence, or *Cæſar's* Power, becauſe he married *Tully's* Widow and bought *Cæſar's* Chair; though the poor Gentleman befooled himſelf with this Opinion, that he ſhould be Maſter of them both.

Dion. lib. 57.

Alte-

Alteration in Religion doth commonly introduce a Change of Government in the Civil State.

The Church and Commonwealth are Collective Bodies made up of many into one; they are so near allied that the one, the Church, cannot subsist but in the other, the Commonwealth; and the same men which in respect of Allegiance make the Commonwealth, do in respect of one Faith, make the Church.

Religion hath a great influence upon the Civil Government; the least Motion in the Church makes a Commotion in the Commonwealth; Schisms in the Church commonly end with Rebellions in the State; touch but *Sion Civitatem sanctitatis*, and you will presently shake *Jerusalem, Civitatem Justitiæ*.

Religion is the only Orb which influences mens minds, and except the Prince be powerful over their Religion, (which is the Bond of their Affection) he will have but a weak Dominion over their Persons.

And therefore we have observed the People to be more sensible of the smallest alteration in the Church, than of much greater in the State; and

no

no thing hath cauſed more frequent Diſtempers and horrid Rebellions in the States of Chriſtendom.

My Lord, I have read of a poor Bird at the building of the Temple, when ſhe had nothing elſe to bring, ſhe brought her Feathers; if this my Lord, may contribute any thing, not to the building of the Church, but to its preſervation, I have my ends.

There are a Set of People whoſe Deſign is, to fill the Schools with Clamors, the Church with Errors, the Church-yard with Corps, and all Chriſtian States with Tragedies; and when they cannot eſtabliſh their own Religion, they ſtudy to give diſturbance to all others: their Principles and Maxims are like the Arrow that flies by Night, unſeen, and therefore without defence; the quiver of theſe Archers are full of theſe envenomed Arrows, which they have ready to feather in the breaſt of the beſt men.

My Lord; it's ſaid, there was a City adjudged invincible, becauſe it was walled about with fire; if we can have ſo much prudence in this juncture, as to unite our ſelves againſt the Com-

mon

mon Enemy (o), His Majestie's Dominions wil be more impregnable, for they will be fortified with a wall of hearts.

(o) The Pope for his many Usurpations, is called the common enemy to the King and Realm. *Rot. Parl.* 18 *E.* 3. *Stat.* 1. *n.* 38. 17 *E.* 3. *n.* 59. *Solutio unionis & dissolutæ civitatis.*

It's the interest of all, who are truly religious towards God, loyal to the King, and which desire a preservation of the Church and Kingdom, to unite; for if Popery shall be here re-established, we must yield our Fortunes for a Prey, our Lives for a Sacrifice, and our Religion for a scorn to unreasonable men; we must, like the Camel, down upon our knees, and receive what burthen the Priest will please to lay upon our backs; nay we shall be such Slaves, that we shall hardly be capable of a *Jubilee*.

My Lord, with much humility I beg your pardon for this interruption to your great and weighty Affairs. I am,

My Lord,

Your most humble Servant,

A. H.

De

De Potestate Papæ.

Quod Papa Romanus vult, norma est juris & æqui;
Quod Papa tunq; facit, ratum habet Deus æthere in alto.
Posse Papam quodcunq; Deus, par, æqua potestas
Cumq; Deo, Christoq; Papa Commune tribunal;
Est Major Paulo *Papa; Major fœdere prisco;*
Contra Evangelium statuit Papa, scriptaq; Pauli,
Articulos fidei condens, Oecomenicumq;
Concilium cogens, decretaque sancta reformans.
Si currus plenos animarum ad Tartara tradat
Secum ipse, haud quisquam potis est contendere contra,
Dicere cur facis hoc? stat pro ratione voluntas.

Andrew Melvin delitiæ Poet. Scot. vol. 2. p. 150.

Of the Power of the Pope.

THe Papal Fiat *of all right is the guide;*
What he doth here, in Heaven is ratified;
He acts as God, their Power so equal are,
That God, Christ, Pope, have but one Judgment Chair:
Then Paul *or th' old Law, he's more great and true,*
He can command 'gainst Paul, *and Gospel too,*
Can from new Rules of Faith, the old cashеer;
And over General Councils domineer;
If he to Hell millions of Souls should draw,
Yet none must ask him why? his will is Law.

40 Dist. c. si Papa.

THE

THE JESUITS Catechiſm.

Queſtion. *What is the Pope?*

Anſwer. He is the Vicar of Chriſt, King of Kings, and Lord of Lords, and there is but one and the ſame Judgment-Seat belonging to God and the Pope, (*a*) ſo that all the world is obliged to ſtand to his Judgment, and when the Pope ſits in his Chair, Chriſt himſelf not only as he was man, but as he was God alſo ſits with him, (*b*) every one is to be obedient (*c*) to the Pope upon pain of damnation; for God hath delivered over unto him the power and rule of Heaven and (*d*) Earth, therefore you muſt believe that all Nations and Kingdoms are under (*e*) his Juriſdiction.

(a) *Iſidor. Muſconius de majeſtate militant. Eccleſ. p. 26. 27.*
(b) *Baron. Anno 552. Sect. 11.*
(c) *Extra. Com. de maj. & obedient. c. unam Sanctam.*
(d) *Diſt. 22. c. omnes.*
(e) *Extr. Com. Tit. 1. c. ſuper gent.*

Q. *Is the Pope above Kings?*

A. The Canon Law will tell you that the Pope is as far above Kings, as the Sun is greater than the Moon, upon which the old Gloſſator took upon him to find out the diſtance; according to his Aſtronomy he makes him (*f*) to be above 7744 times greater than any King, and for Kings they are no more (*g*) to be compared to the Pope, than Lead is to Gold.

(f) *Gregor. de major. & obed. c. ſolita.*
(g) *Diſt. 96. c. duo ſunt.*

A common Prieſt is as much better than a King, as a man is better than a Beaſt; nay farther, that as much as God Almighty (*h*) doth excel a Prieſt, ſo much doth a Prieſt excel a King.

(h) *Staniſlaus Orſi. Chor. Chymer. ſol. 97.*

All Lay-men are no better than Horses, Mules, or Asses, and the Romanist himself hath but the honour to be a tame Ass, while the Heretick is a wild one; nor do the Kings of the Popish perswasion get any more esteem from him than that they are the formost or leading Asses with fine jangling bells about their necks (*i*).

(i) *Reges Catholici sunt asini cum tintinnabulis. Gasper Sciopius Eccles. c. 147.*

There is but one Supreme Authority in the World, and that is the Pope.

Q. *How do you prove that?*

A. Because God created Heaven in the beginning, for its not said in the beginnings, in the plural number, (*k*) therefore he that doth not believe the Pope to be the only Supreme, is an heretical Manichee.

(k) *Extr. Com. c. unam Sanctam. Gen. 1.*

All Right and Power is lodged in his Breast (*l*).

(l) *Platina in Paulo secundo.*

Q. *I pray instruct me something as to the Pope's Power.*

A. I shall.

No Law can be made to bind Christians, (*m*) but by the Pope's Authority, as of old the Israelites received none but by the intercession of *Moses*.

(m) *Triumphus de Ancona de potest. Eccles. Q. 44. Art. 1.*

The Gospel would not be Gospel, (*n*) if the Pope had not approved of it.

(n) *Baronius Anno 1076. Sect. 31, 32, 33.*

He hath power to depose Kings, (*o*) seeing God told the Prophet *Jeremiah*, saying, *Behold, I have this day set thee over the Nations, and over the Kingdoms, to root out, and to pull and to destroy, and to throw down, to build and to plant.*

(o) *Gregor. de major. & obed. c. Solita. Jerm. 1, 10.*

He can take away any man's Right, and give it to another; (*p*) he can do any thing above all Right, against all Right, and without all Right; (*q*) he is the Cause of Causes. and can declare square things to be round; therefore if you do not believe the square thing is really round (if the Pope so declare it) you are a Heretick.

(p) *D. Guido decis. Q. 589.*
(q) *Jason Main concil. 145. Sect. 7. & Vol. 3 Cons. 68. f. 14.*

If the Pope should err, in commanding Vices or prohibiting Vertue, (*r*) then is the Church obliged to believe that Vices are good, and Vertues are evil, unless she would sin against her Conscience.

(r) *Bellarmin. de Rom. Pontif. lib. 4. c. 5. Sect. Quod autem.*

Q. *Sir your magnifying of the Pope's Power puts me in mind of a Story that* Stephanus *delivers to us, that there was a Priest at* Toures *told his Auditors, that if Christ and the Pope were by him, and one commanded one thing, and the other another thing, that*

that he would obey the Pope rather than Jesus Christ, (s) *and this agrees somewhat with the Cardinal who told his Confessor, that he had rather adore the Pope than God, because one was visible, and the other not. But I pray Sir, what do you mean by the Church?*

A. Nothing but the Pope, whose Almighty Infallibility is not to be called in question *(t)*.

Q. *What if the Holy Scriptures command one thing, and the Pope another contrary to it?*

A. The Holy Scriptures must be thrown aside, as being doubtful, and like the Lesbian Rule, which may be bended this way or that way, and so may serve for any man's turn; *(u)* they must not therefore be credited or trusted to, and none is to be Judge but the Pope, who in his determination cannot err, neither of right or matter of fact; and we acknowledge Christ so to be the Head of the Church, that during his presence in Heaven, he hath given the Government thereof, first to *Peter*, and then to his Successors, and hath bestowed unto the Pope, his Successor, the very self same Infallibility which he himself had; therefore the Pope's Decretory Letters are to be received as they were *(w)* the words of Saint *Peter*, and they are to be reckoned and esteemed as authentick as the word of God, *(x)* or holy Scriptures themselves, and what he thereby commands *(y)* to be obeyed.

It's Sacriledge to question the Pope's actions, *(z)* and down right Paganism *(a)* not to obey him, and he is curst of God, (b) who violates the Pope's Censures, therefore we must be obedient *(c)* to him upon pain of our Souls.

And Saint *Ignatius Loyola* layeth it down for a certain and perpetual rule of obedience: If the Church, *i.e.* the Pope affirm that to be black which our eyes judge to be white, we ought also then to declare that it's black *(d)*.

So that no man is a true Son of the Roman Church, who is not of the same Religion and Opinion with the Pope, and obeys not his Commands, seeing there is no difference between the Judgment of the Pope, and that of God *(e)*.

Q. *Can the Pope depose Emperors and Kings, and dispose of their Dominions?*

A. He can at his pleasure.

Q. *I have read that when* Attabalina *King of* Peru *under-*

(s) *Apol. p. ar Herod. p.* 291.

(t) *Jacob Gretser defens. Card. Bellar. lib.* 3. *c.* 10. *Collat.* 1450

(u) *Andr. du Val. de Ecclesiast. & Politic. potest. p.* 88, 89.

(w) *Dist.* 19. *c. sic omnes.*

(x) *Ibidem c. In Canon.*

(y) *Dist.* 19. *c. si Romanorum.*

(z) *Dist.* 40. *c. non nos Gloss. quis enim.*

(a) *Dist.* 81. *c. si qui sunt.*

(b) 25. *q. c. general. decret.*

(c) *Extra. lib.* 1 *tit.* 8. *c. unam Sanct.*

(d) *Ignat. Exercit. Spirit. apud finem reg.* 13. which rule was confirmed by the Bull of *Paul.* 3. *Anno* 1548.

(e) *Sententia Papæ & sententia Dei una est sententia: Triumph. de Anchona. Q.* 6. *Art.* 2.

ſtood that the Pope had given away his Kingdom to the Spaniard, he told the Dominican Vincent Valuerde, *that the Pope who would diſpoſe of Kingdoms, was not only impudent, but a great fool, to give that which was none of his own* (f) *and many men ſmiled at the fool in* Athens *for thinking all other mens Ships to be his own.*

(f) Hier. Benzo hiſtor. no. orbis lib. 3. c. 3.

A. Sir you muſt know *Attabalina* was a Heathen and no Romaniſt.

Q. *How do you anſwer this?* give unto *Ceſar* the things that are *Ceſar*'s and unto God the things that are God's.

A. Thoſe words of Chriſt have only place for a time, *viz.* until his Aſcenſion, and that after his Aſcenſion they are of no force or vertue, and this is evident from *John* 12. 32. *when I ſhall be lifted up from the Earth, I will draw all men unto me,* which muſt be underſtood all Kings and Kingdoms to be under the Popes juriſdiction. (g)

(g) John 12. 32. Jo. de Turrano. Tom. 2. p. 232.

Q. *Can the Pope give away and diſpoſe of the Lands and Eſtates of the Subjects as well as of their King?*

A. He can when he pleaſeth, and to whom he pleaſeth.

Q. *It doth then much concern the people leſt they ſhould incur the Popes diſpleaſure.*

A. It doth

Q. *But I pray you how do you prove that the Pope hath this power, to depoſe Kings and diſpoſe of their Kingdoms.*

A. I ſhall prove it to you by Reaſon and Authority. 1. By reaſon, the Pope is the head, and Kings are but as arms or hands to the ſame Body; therefore if they do not their duty, being careful to preſerve the Body, the Head as Lord and Maſter may cut them off. (h) By natural, moral, and divine Law we muſt believe that the Pope hath the immediate and only Rule of the whole World in temporals as well as in ſpirituals, and though the Emperor or King be lawful and not only ſo, but underſtanding, careful, powerful, one of the Popes Religion and godly too; yet can the Pope take his Empire or Kingdom from him, and give it to another though there be no neceſſity for ſo doing, it being enough if he think it only convenient (i) and if the people do deny whom the Pope doth give it unto, the Pope may bring him in by force of arms, becauſe he is Judge of all, and inſtead of a God on earth (k); not to believe

(h) Gaſp. Sciop. Eccleſiaſt. c. 141. p. 511, 512.

(i) Tho. Bozius de Jan. ſtat. lib. 3 c. 4. Gab. Vaſq. Com. in 1. & 2. Tho. Tom 2. diſp. 152 ſect. 8. Engub. de ſtatu Italiæ. p. 309, 311.

believe that the Pope can depose Kings, is and that deservedly too, declared and damned for Heresie (*l*) and Christ had not done wisely if he had not left the Pope such power.

If the Pope hath not power to depose Kings and dispose of their Kingdoms, then must the General Council of *Lateran* have erred; and also that of *Lyons*, of *Vienna*, and that of *Constance*, nay the Popes themselves must be fallible, for then must *Gregory* the seventh, *Urban* the second, and *Gregory* the ninth have erred.

Nay the very Roman Church for many ages must have erred, and so not a true Church of Christ; and by consequence we may suspect the whole Roman Faith it self.

If the King from a sheep turns a wolf and tyrannize over his Subjects, or let Heresie enter amongst them, or become a timorous dog, that then the pope may turn out the wolf, and put in a more valiant dog. (*a*)

The Pope hath power to punish Kings by deposing them and giving their Kingdoms to others. (*b*)

And *Julianus Taboetius* a French Civilian doth assure us long ago, that there hath been six hundred thousand famous Writers in the behalf of the Popes authority, to depose Kings and Emperors, and have disposed of the same at his pleasure. (*c*)

Therefore to deny this power in the Pope is not only against the Roman Catholick Faith, but savours of heathenism. (*d*)

Q. *Sir, your discourse of the Popes Bounty in disposing of Kingdoms, brings to my memory a story of Pope* Adrian *the fourth, who thinking he had authority to dispose of all the Kingdoms in the World, gave unto* Sancho *Brother as I take it to the King of* Aragon, *the Land of* Egypt, *then in possession of the Sarazens, and he should have it if he would take the pains to conquer it, and accordingly proclaimed him King of* Egypt; Sancho *informed of this, would not be behind hand with his Holiness in courtesies, and so gravely proclaimed the Pope to be Caliph of* Bandas, *which he might conquer and possess if he pleased.*

A. The great Cardinal *Johannes Hieronymus* of *Alba* will tell you that the Pope being judge of all things, nothing in the World can quit it self from his jurisdiction (*e*) therefore he can change Kingdoms, take away from one and give to another, he being Judge to determine whether a King be fit

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(k) *Jul. Herret 9. de discipl mijit. p. 156. s. 113.*

(l) *Hæc opinio merito ut hæretica jampridem damnata est. Lat. Sechus tract. Theol. p. 82, 83. Jul. Cæsar. Madius de sacris ordinibus c. 9 s. 17.*

(a) *Greg. Servantic. Bp. of Trevico desta della potesta & immunita Eccles. p. 68.*

(b) *Alphonsus Salmeron Tom. 4. part 3. tract. p. 410. Roderic. de Arriaga disp. Theol. in 1. 2. d. Tho. Tom. 2. disp. 18. n. 74.*

(c) *Jul. Taboet. ephemerid. hist. Tom. 2. p. 30.*

(d) *Resp. Apol. Rog. Widdrington. p. 151.*

(e) *Lucub. in Darthol. Tom. 1. fol. 83. 84.*

(f) Bellarm. de Rom. Pontific. lib. 5. c. 6. 7.

to be depoſed or not, (*f*) and if it be thought fit that he ſhould be depoſed, then there is no wrong done to him, if he be turned from his Throne; *Henry* the ſixth the eldeſt Son of the famous *Frederick Barboroſſa* Emperor of *Germany* being at *Rome* with his Empreſs to be crowned, Pope *Celeſtinus* the third being ſet in his pontifical Chair in St. *Peters* Church, held the Imperial Crown between his feet, whence both of them humbling themſelves by bowing down their heads received the Crown; but the Pope preſently with his foot kicked the Crown from the Emperors head to the ground: which ſignifies that the Pope had power to depoſe the Emperor, as *Baronius* tells us. (*g*)

Rog. Hoveden Annal. Angl. l. 2. fol. 689.

(g) Baron. Annal. An. 1191. §. 12. Jo. Treviſ. tranſl. of Ranulph. of Cheſter's Polycron. lib 7. c. 26.

How did Pope *Innocent* the fourth declare himſelf againſt *Henry* the third of *England*, is he not our Vaſſal, nay more, or Slave, whom with a nod I can impriſon, and commit (*h*) to a ſlaviſh reproach.

(h) Matth. Paris. p. 872.

And Father *Parſons* aſſured our Country men, that Pope *Pius* the fifth affirmed to him, that he would rather loſe his head (*i*) than not acknowledge this authority to lye in the Roman Chair.

(i) Rog. Widdrington Theol. diſp. c. 10 §. 56.

Kings and Emperors are not ſo poſitively of Gods appoyntment, but they muſt have his Holineſs to confirm their Crowns (*k*)

(k) Poſſevin. Biblioth. ſelect. lib. 1. c. 1. p. 17.

Q. *The State of Kings muſt be moſt miſerable, if they lay this at the mercy of the Pope, which ſometimes is not only tyrannical and wicked, as* Sixtus *the fourth, and* Alexander *the ſixth, and many others were; but a ſimple boy too, as* John *the thirteenth or twelfth who was but eighteen years* (*l*) *old, if ſo much, and* Benedict *the ninth a boy but of twelve years old*; (*m*) *hath his little Holineſs this power of depoſing Kings?*

(l) Baron. A. 955. §. 3. 4.

(m) Baron A. 1033. §. 6.

A. He hath; if any perſon cometh to be Pope, let him be tyrannical, wicked, debauched, nay a boy too, yet he is Chriſts Vicar, *Peters* Succeſſor, and infallible as the beſt, and hath this power of depoſing Kings, as I have declared unto you, and a King may juſtly be depoſed, cauſe being given. (*n*)

(n) Tho. Stapleton Tom. 1. Controverſ. 3. q. 5. art. 2. p. 710.

Q. *For what cauſes may the Pope depoſe Kings?*

A. For Hereſie, Schiſm, Sacrilege, and for many other Crimes.

Q. *What is Hereſie?*

A. What

A. What the Pope pleases to declare; for he being the supreme Judge, and infallible, all must submit to his determination: and if Christ had not left this power with his Vicar, he had not been careful enough of the Church and salvation of Souls.

Q. If we consult the practice of the Popes, we shall find that it was not so much the good of the Church or the salvation of Souls that obliged them to proceed against temporal Princes, as to maintain pride and greatness, and to pleasure friends and relations with another man's Dominions.

But I shall be willing to hear what the Doctors of your Church say, and what causes they do assign for the deposing of Kings.

A. You shall, if the Prince be a Heretick or a favourer of hereticks, or if he be negligent in driving Heresie out of his Dominions, then may he justly (as they say) be deposed (*o*) for if the King be a heretick he hath no right to his Kingdom, and so no man ought to think it strange if the Pope depose him. (*p*) *Elizabeth* Queen of *England* by her Heresie forfeited her Title to that Kingdom, and so An. 1580 declared by *Gregory* the thirteenth Pope.

Gregory the thirteenth by his *Breve* encouraged the *Fits Geralds* and the rest of the Irish Romanists to war against Queen *Elizabeth* and her Subjects, and for their encouragement in so doing he gave them a plenary pardon and remission of all their Sins, as formerly used to be granted to those who fought against Turks, or ventured in the recovery of the Holy Land. (*q*)

Pope *Paul* the third for Heresie sends a roring Bull against *Henry* the eight of *England*, and thereby absolves all his Subjects from their Oaths of Allegiance to him their King, and commands his Nobility, Gentry, and others to make it their care and business to expel and depose him the said *Henry* from his Dominions, exhorts and commands all Kings, Princes, and others by vertue of their obedience to invade, spoyl, take arms and fight against the said King, and all those who are subject to him, and by his infallible and papal Authority giveth to the said takers all right and propriety, and willeth all Patriarchs, Archbishops, Bishops, and all other Ecclesiasticks under pain of several censures publickly to declare by Bell, Book, and Candle, the said *Henry* and all his adherents excommunicated: and

(o) *Dom. Bannes. in 2.2 D. Tho. q. 2. 12. art. 2. Col. 478. Jo Azor. Inst. Tom. 2. lib. 10. c. 8. idemlib. 11. c. 5.*

(p) *Alphons. a Castro de justa hæreticor. punitione lib. 2. c. 7. Col. 1245. Tho. Stapleton Tom. 1. p. 710. Controvers. 3. q. 5. art. 2.*

(q) *Dat. apud sanct. Petrum sub annulo Piscator. die 13 Maii 1578. Pontificat. nostri An. 8.*

(r) *Dat at Rome St. Marks An. 1535. 3. Cal. Sept.* in the first year of our Popedome.

and by his said *Bull* he doth freely offer *England* to *James* the fifth of *Scotland* and promise him his assistance. (r)

Q. *I observe by the Bull that* Henry *the eight was publickly to be declared excommunicated; what was the effect or consequence of such excommunication?*

A. By being excommunicated, he was absolutely deprived of all Rule whatsoever, and his Subjects (if they were able) were obliged to raise war against him, and root him out; for by the excommunication they are absolved from their obedience and oath of Allegiance which they formerly owed unto him. (s)

(r) *Petrus de Ledesma Theol. moral. tract. 1. c. 7. Concl. 6. 7. Tho. Aquin. 22. q. 12. art. 2.*

Q. *But may not the Pope be excommunicated as well as Kings?*

A. It's Blasphemy, and a mortal Sin to suppose it; for all power is originally and inclusively in him, and he is not subject to any authority whatsoever.

Q. *I have heard that a Noble Man of* Venice *declared in the Senate there, that the Pope might be excommunicated, but the Pope hearing of it, took it in great indignation, and commanded that when the fellow came to* Rome *he should be seised upon and brought before the Conclave, which accordingly he was; and being asked by the Pope if by any power on earth he could be excommunicated; the Noble Man told him he might; the Pope desired to hear his Reasons: Sir, said the noble Man, you are our brother, or you are not our brother; if you be our brother, you are equal to us; and may be excommunicated; if you be not our brother, why do you say* Pater noster, *our Father? The Pope being not able to give an answer to the* Dilemma, *a Cardinal stood up and told the Pope in his ear, that he could never answer that argument, but by declaring to the Gentleman, that your Holiness hath not said the* Pater noster *since you came to the Popedome, which accordingly he did, whereupon the noble Man was censured to be a Heretick and so cast into the inquisition.*

A. Those are but stories, by your favour I shall proceed.

Upon the account of Heresie was the Kingdom of *Navarre* taken from *Henry* the King thereof and given to the Spaniard, who to this day injoyes a great part of it, and upon the same account was *Raymund* Earl of *Tholouse* deprived of his Territories by *Innocent* the third.

By the Lateran Council under *Innocent* the third amongst other

ther things it was decreed, if any temporal Lord neglect to purge his Land from Heresie being desired and admonished by the Church, let him be by the Metrapolitan and other Bishops excommunicated, and if within a year he refuse to satisfie, let the Pope be informed of it, that he may declare his Vassals free from that obedience they formerly ought him, and that Roman Catholicks may siese upon his Lands; which the Hereticks being thrust out, they may possess without any contradiction and keep it in the true Faith. (t)

(e) *Abr. Baronius An. 1215. Gregor. de Heretic. C. Excommunic. Binnius. c. 3.*

The great Doctors and Pillars of the Roman Catholick Church expresly declare that in and by this Council is meant the Popes authority over Kings, and for their deposing.

Q. *There are many Learned men think there never was any such decree in that Council, but it's an imposture and forged by the Popes themselves, the better to give some countenance to their illegal and vitious usurpations over Princes.*

A. This Council is justified by Doctor *Thomas Vane* (v) *Martius Becanus* (w) *Leonardus Lessius*, under the name of *Singletonus* (v) Cardinal *Bellarman*, (y) and many great vindicators of it.

(u) *Dr. Vane vindit. Concil. Later.*
(w) *Becanus controvers. Angl. p. 139, 140.*
(x) *Singleton discussiure decreti Con. Later.*
(y) *Bellarm. advers. Guil. Barclaium in præfat.*
(z) *Alph. Alvavar. Specul. c. 16. §. 8. Azorius Inst. lib. 10. c. 8. Suarez defens. fidei Cath. lib. 6. c. 4. §. 22.*

Q. *I am satisfied what Arts and Engins you use to support the authority of the Pope, and what Canons you have forged to batter the Crowns of Kings and beat down their just rights, but I pray proceed to declare some other causes for which Kings may be by the Pope deposed.*

A. I shall, if a King be a Schismatick or a favourer of Schismaticks, he may then be deposed. (z)

Q. *It's very severe that a Prince should lose his Crown for Schism; if you look into the State of the Church of* Rome, *you will find no Church hath been so rent with Schism, having at the same time several men declaring themselves to be the true Popes, and justly elected: and every one of them having some Prince or other to stand by them, and sometimes carryed by force; and that which began in Pope* Urban *the sixth's time, was so long and violent that it lasted fifty years, and if there were two or more Popes, only one could be the true Pope and the other must be Schismaticks; but who shall judge which is the true Pope, which is your doctrine formerly declared unto me.*

But for other causes may a King be deposed?

A. If the King be guilty of Sacriledge he may be depoſed, and the Pope may give the Kingdom to whom he pleaſeth.

Q. If the Papal power ſhould return into England, *what would become of all the Abbies, Monaſteries, and Religious Houſes, and the Lands thereunto belonging here in* England, *taken away from the Church in the Reign of* Henry *the eight by Act of Parliament?*

A. They muſt all be reſtored to the Church; and the mean profits muſt be anſwered ever ſince they were ſo ſacriligiouſly taken away; and your pretence of an Act of Parliament will not be any plea to them which have or ſhall injoy any of thoſe Lands; for no Law amongſt Chriſtians bind, but by the Popes Authority; as I have declared unto you; and I am certain the Pope gave no authority or power for the Sacrilegious taking away thoſe Lands.

(a) *Valent. Tom. 3. diſp. 1. q. 12. punct. 2. Petrus de Aragon in 2. 2. D. Tho. 229.*

And to proceed I muſt tell you if the King be an Apoſtate from the Roman Catholick Faith, he may juſtly be depoſed. (a)

It's certain, we muſt believe it, and it's the opinion of all Divines and Lawyers, that if any Chriſtian Prince ſhall fall from the Roman Catholick Faith, and would have others to follow him, he himſelf doth forthwith both by divine and humane Law, though the Pope doth not cenſure him, fall from all his authority and dignity, and his Subjects are freed from all their Oaths of Allegiance which they ſwear to him, as a lawfull Prince and ſo they may, and ought (if they have force enough to overcome) pull him down from the Throne as an Apoſtate, Heretick, forſaken of Chriſt and an Enemy to the Commonwealth, and this is agreeable and conſtant to the Apoſtolical Doctrine, nay it's not only lawful but they are obliged to do ſo upon their Conſcience and pain of their Souls. (b)

(b) *Andreas Philopater Reſponſ. ad tract. Regin. Angl. p. 157. 106, 107. Eman. Sa. aphoriſ. 5. Princeps. Alleg. Bibliothec. ſocist. Jeſ. p. 285. 415. 451.*

So alſo if a King be lawful both in Title and Poſſeſſion, yet if he after turn a Tyrant, and oppoſe the innocent and good people, he may then be lawfully depoſed.

Q. Who ſhall be judge if the King be a Tyrant?

A. The people; for they transferred all their power unto the Prince, and upon juſt cauſe may reſume it, and take it from him.

Q. I did think that though you have highly contended for your Canon Law that the Pope is ſet over the Nations and Kingdoms

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to root out and to pull down; yet I cannot but admire, that you should allow the people the power to trample upon their Prince by deposeing of them; for if you grant that the people may lawfully rebel against their Prince, and be Judges of the justness of the Cause, they being once resolved, will never want pretence of reason, themselves being Judges; and it will be the greatest infelicity in the World to be a King, for he must be obliged to every man's passion, no Peace or Justice can be expected in the Nation; and the new Magistrate which by strength or policy shall get uppermost, will extort obedience confirmed by Oaths from his supposed Subjects, which will ruine the honest, and damn the rest with perjury.

By this means you make the condition of Kings to be like that of Damocles, *with a drawn sword hanging over their heads by a slender thread; his and the Kingdoms peace lie at the mercy and devotion of every ambitious and hot headed Zealot; and let the Prince be never so well qualified to govern, and be of what soever Religion: yet we see he shall not please all; no doubt the Ancient Swedes thought themselves as good Patriots as any, when they slew their good King* Enic Strechil, (c) *because he intended to bring in Christianity amongst them; and the Earls of* Northumberland, Westmerland, *and others who designed to depose Queen* Elizabeth, *(and had good cause for it as they thought) because she established the Protestant Religion in her Kingdom of* England.

(c) *Jo. Magnus Histor. Goth. Succiumque, Idem Hist. Metropol. upsal. lib. 1. c. 11.*

And whereas you say the People transferred their Power unto the King, it may be true in Elective Kingdoms, but not in Heredirry Kingdoms, as England, &c. *for there the Succession of Blood only without further approbation makes the King; and the Peoples Consent to him which is next by Birth is not needful, be he what he will; and his Admission, Inunction or Coronation, is only an External and Royal Ceremony without any effect for increase or confirmation of his Right; for he is not King because he is Crowned, but he is Crowned because he is King.*

A. I have heard you with much patience, yet I must tell you that it's the Judgment of all the Learned of our Society, and by consequence of the Romish Church, that Emperors and Kings may be deposed by their Subjects.

Q. *How do you answer to* Romans *the thirteenth, verse first,* Submit your selves to the Higher Powers; *and to that Com-*

mand of Christ, Touch not the Lord's Anointed.

A. If he be deposed he's a private person, and so not the Lord's Anointed, and then may be touched.

As to your Objection out of the thirteenth of *Romans*, while the King is the Higher Power; we must in prudence, and for our own safety be subject unto him; but if the People get to be stronger, and so by consequence higher in Power, than the Prince, we must be subject to them.

Q. Sir, the Thrones of Princes would be very uneasie and tottering, if the People might upon Capricio *or pretence of ill Administration or Tyranny, depose their Kings.*

It's storied that Charles *the Fifth, Emperor of* Germany, *when he made a Descent into the Kingdom of* Tunis *in* Africa, *took there a young Prince his Prisoner, and brought him into* Spain, *and caused him to be educated in good Literature, and instructed in the Christian Faith, when he had lived there many years, and had made a great proficiency, the Emperor asked him how he liked the Religion of his Country, the Prince told him that he liked the Christian Religion very well, but could not be a Papist, the Emperor asked him his reason, because Sir, saith he, the Papists make their God in the Church, eat him in the Sacrament, divide him in the Trinity, and deny him in their Lives and Conversations: and truly Sir, your Doctrines and Practices as to deposing and killing of Kings are so abominable, that I have small encouragement to be a Jesuit, and I am apt to think that your Society by infusing those Principles into the heads of the giddy multitude, have been the occasion of all the rebellious attempts in* Europe; *but I pray let me hear what some of your Learned Doctors say to this great Point?*

A. I shall Sir, *Gulielmus Estius* one of a great name, both for Learning and Moderation, an honour both to his Country *Holland*, and his University *Douay*, saith, that the Nobles and People, by the Authority residing in them, may defend themselves from Tyranny, and not only chuse themselves a lawful Prince, but also cause being given, may throw him from the Throne again *(b)*.

Kings may be deposed, not only by the Pope, but the People too, being placed in that greatness *(c)* for the good of the people, not his own; and if he doth otherwise, he is not

(b) *Guil. Estius Com. in 4. lib. Sentent. lib. 2. p. 444.*

(c) *Tostat. Com. in 3 Regum. c. 11. q. 35. idem. c. 12. q. 4. idem. in Jud. c. 9. q. 40. p. 146. Col. 2. Pma. ip. c. 10. §. 9.*

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a King but a Tyrant, and ſo may be depoſed.

And when a King is depoſed, though there doth remain a lawful Heir, to whom the Kingdom doth of right belong, and this too apparently known to all, yet if the people do chuſe another, and throw this Heir aſide, the other ſo choſen is the true King (*d*).

(d) *Mart. Becanus Controverſ. Angl. p.* 120.

If a King doth offend in any of the Articles mentioned in the *Bulla Cœnæ Domini*, he is *ipſo facto* a Tyrant, Uſurper, and Schiſmatick, and therefore he is to be depoſed, and may be lawfully ſlain; amongſt other Articles of the ſaid Bull it's ſaid, whoſoever hath ſecret or publick Alliance with Hereticks or Protections from them, is *ipſo facto* excommunicated; though he be not particularly named in the ſaid Bull, which Bull is every year read in *Rome* upon Maunday Thurſday; and thoſe of our Society have concluded and taught that againſt a King offending, (as aforeſaid) there needs no other proceedings than the cenſure of the Bull.

Franciſcus Suarez a great Pillar of our Society, ſaith, that if a King of a Lawful Title and Poſſeſſion governs tyrannouſly, the People may depoſe him, (*e*) and with him agreeth the great Cardinal *Bellarmine*, that if the King turns Tyrant, the People may depoſe him, and chuſe another; (*f*) for it's the Conſent of the people that conſtitutes Kings or other Governments over them, and with him do agree *Ludovicus Molina* (*g*) and *Leonardus Leſſius* (*h*).

(e) *Fr. Suarez Def. Fidei Catholi. lib.* 3. *c.* 3. §. 3.

(f) *Bellarm. Recognit. de laicis. lib.* 3. *c.* 6.

(g) *Lud. Molina de Juſt. & jure Tom.* 1. *tract.* 2. *diſp.* 29. *Col.* 213, 214.

(h) *Leon. Leſſius de Juſtit. & Jure lib.* 2. *c.* 9. *diſp* 4. §. 10.

Q. *But after the King is depoſed, what ſhall they do with him?*

A. He may be lawfully killed.

Q. *I have read that the Modern Inhabitants of* Vicaragua *in* America Mexicana, *though Infidels, had ſuch an eſteem for their Princes and Governors (the Fathers of the Country) that they made no Law againſt the murthering of Kings, not thinking that men would be ſo unnatural as to deſtroy that which gave them being: happy people, whoſe innocent ſimplicity made them not capable to apprehend ſuch monſtrous villany; and muſt Chriſtianity be out-ſtript by theſe honeſt Heathens in Vertue?*

A. I valne not what Heathens and Infidels ſay, but ſhall commend unto your ſerious thoughts the Judgments of the Learned Doctors of our Society.

Petrus de Ledesma saith, that if a lawful King tyrannize over his people, they may call a Meeting and depose him, and if need be kill him: (*i*) *Peter*'s Book was first written in Spanish, and after by *Raymundus de Ledesom* translated into Latin, and besides other approbations it had the priviledge of the King of *Spain*.

(i) *Pet. de Ledesma Theolog. Moral. de virtute Titol. tract. 6. c. 18. p. 512.*

Q. *It's strange that Kings should be prevailed with to sign an Order for their own Execution, and be perswaded to set the weapon to their own throats, as the cunning fellow did the Ape in the Barber's Shop.*

A. The people have power over their King both of life and death: (*k*) To kill a King who tyrannizeth, (*l*) is so far from being Treason, that it should rather be esteemed an Act of Justice and Zeal, being agreeable to Nature, Law, Scripture, and the practice and precepts of holy men; and he that (*m*) doubts of it must want common sence: nay, it may be done by any (*n*) private man, especially amongst Christians.

(k) *De Justa abdicatione Henric. 3. p. 33.*
(l) *Ibidem p. 64, 65.*
(m) *Ibidem p. 269.*
(n) *P. 270.*

Martin Becanus will tell you that sometimes it doth fall out, that Kings become wicked or Hereticks, then the Pope may command that they be removed, which if they disobey, they may be killed; and than this nothing is more certain, and the Pope may deprive Kings of their Kingdoms upon a double account; for if they be contumacious, he may have them killed, and so they are also deprived of their Kingdoms, and that this may be done no man doubts (*o*).

(o) *Becan. Controvers. Angl. p. 115.*

The great *Suarez* saith, that when a King is deposed, then he is neither Lawful King nor Prince, and therefore if he endeavour to keep the Kingdom under him by strength, then he is an Usurper, because he is not lawful King, having no true Title to the Crown; for that after the Decree of Deposition is gone out against him, he is altogether deprived of his Kingdom, so that he cannot with a just Title possess it, and so he may be used as a Tyrant or Usurper, and by consequence, may be slain by any private man (*p*).

(p) *Fr. Suarez Defens. Fidei Cath. lib. 6. c. 4. §. 13, 14.*

Q. *This Book of* Suarez *was burnt in* England *in King* James *his Reign as a Libel against all Monarchs and Princes.*

A. It was the Judgment of this Doctor, and he was so fixed in it, that when he had notice how his Book was burnt in *England*, he declared his Consent so freely to his Principles therein

therein contained that he said, nothing would be more pleasant and desirable to him, than to have been burnt in the same flames with his Book, and he was so assured that his Principles were agreable to the Roman Catholick Church, that he dedicated his Book to all Kings and Princes which were Roman Catholicks.

Q. These are most execrable and pernitious Principles against the Holy Scriptures, the Christian Religion, and most destructive to all Kings and Princes, and set up an absolute and independent Monarchy in the Pope, and can never be acted without Sin.

A. I shall tender to your considerations two Principles (which are frequently practised by our Society) the execution and practice whereof will excuse them before the Tribunal of God's Justice from all Sin.

First, Let the Action be never so wicked, yet if I do it with a good intention, it's no Sin in me (r).

Secondly, If a thing seems to me probable, if I do it, it's no sin in me; and if I have the Opinion of one or two Doctors or Clergymen, of whom I have a good opinion for their Integrity and Learning, which tell me I may do it, then it's probable to me, and I may do it without sin (e).

(r) *Escobar. Exam. 3. n. 8. p. 24. in per. om. Enun. Sa. verbo Dubium. n. 3. p. 183. Escob. in præfat. Theol. Problemat.*

As to the first, it's certain the Intention regulates the Action, and if the Intention be good, the Action cannot be bad; If I kill a Heretick Prince, or destroy Hereticks or Schismaticks, if I do it with an intent to propagate the Roman Faith, it's no sin to me; therefore *Charles* the Ninth of *France* under a pretence of a Marriage, and his Faith given to the *Hugonots* for their security, yet upon Saint *Bartholomew's* day, caused them to be massacred, and he was so far from thinking it a sin, that he said the doing of it would eternize his Name to all Posterity.

And from this Principle *John Chastel* a Scholar to the Jesuits *Anno* 1598. wounded *Henry* the Fourth of *France* with his Knife, and struck out one of his Teeth with an intent to have killed him; for which Act he was executed as a Traytor; yet *Francis Verone* did vindicate the said *Chastel* for this Act, and tell us, that it was a vertuous, holy and generous Act, highly to be prayed, and justified him (a) by the Civil and Canon Law, and that it was agreable to God and all Laws, and the Decrees.

(a) *Fr. Viton. Apol. part. 1. c. 7. p. 21. 23. part. 2. p. 25. part 42. c. 1. p. 147.*

Decrees of the Church; and as for those who condemned *Chastel*, they have judged against God, against the Holy Scriptures, against the Church and her Decrees.

And the Murder of *Henry* the Third of *France* was adjudged a most commendable Action; and Pope *Sixtus* himself, *Sept.* 11. 1589. in full Consistory of Cardinals took the pains and pleasure to speak a long Oration in commendation of that Act; and affirmed that next unto the Passion of our Saviour this Murder had best deserved, and by the Jesuits he is esteemed a Martyr.

And Father *Henry Garnet* acted upon this Principle, when he would have blown up the King and Parliament of *England*; for which though he was executed as a Traytor, yet the Pope had a high regard for him; for they enrolled him in the Catalogue of Martyrs, and proclaimed him the most vertuous, holy and innocent man; his Pictures were hung up in Churches, and at *Lovain* was publickly prayed, *Sancte Henrice, intercede pro nobis*, O holy *Henry* intercede for us.

And *Gordon* the Jesuit hath placed *Garnet* in Heaven, and desires him to intercede for the conversion of *England* (b).

(b) *Opus chronol. Tom.* 2. *p.* 1606.

Q. *May a man swear to positive untruths by the Law of directing the intention?*

Tractat de Aequivocat. c. 8. *p.* 42, 43.

A. He may, and therefore Father *Southwel* taught a young Gentlewoman, that if she were examined, if the said Mr. *Southwel* were at her Father's House, she might swear no, with this intention to her self, that he was not there, so that she was bound to tell them (o).

Ibidem.

In time of Plague a man cometh to *Coventry*, at the Gates he is examined by the Officers upon his Oath, whether he came from *London* or no, the Traveller though he came directly from *London* may swear positively, he did come from *London*; the reason is, because he knew himself not infected to endanger *Coventry* by his entrance, which answereth the final intent of the demand.

If you be examined upon Oath if such a man did not come here, you may safely swear, he did not come here, meaning between your Legs.

If you be sworn to any thing contained in such a paper, you may safely swear to them, (let them be never such untruths) and

and that you do believe all things written in the paper to be true, meaning the paper in your boſom, where you muſt write what you intend to ſwear to.

I could give you many Rules which might be of great uſe to you, but I ſhall trouble you but with one or two Examples more.

Father *Garnet* (who was a great Maſter in this faculty of equivocation) upon his Arraignment being asked by the Court, whether he did well to ſwear upon the Holy Evangeliſts, that he had neither writ or ſent to the Jeſuit *Teſmond*, which he knew to be falſe, he replied, that he ſwore ſo lawfully enough, becauſe he did not think that his Letters had been diſcovered, and ſo they could not have diſproved him, (n) yet I doubt not but *Henry Gavel* knew of the Treaſon, but being told him in confeſſion, he could not with a ſafe conſcience diſcover it.

(n) *Epiſt. Caſaub. ad Front. Duc.*

Q. *If a Traytor ſhall in his Confeſſion to his Confeſſor declare a Treaſon intended to be committed againſt his Prince, is he not obliged upon his Allegiance to diſcover it?*

A. No certainly; for he is *ſub ſigillo ſacramenti & ſecreti*, and is not bound to diſcover it, and that is the Judgment of the Learned of our Society.

Q. *Sir, me thinks when the ſafety of a King or Kingdom is concerned, as in caſe of Treaſon, the Confeſſor is obliged to diſcover it; and that Confeſſions have been revealed in ſuch great dangers, Hiſtory doth afford us Examples.*

Thuanus *tells us, that* Charles *Son to* Philip *the Second King of* Spain, *confeſſing to a Prieſt that he had a mind to kill a certain man, the Prieſt revealed it to the King, and* Philip *ſuppoſing himſelf to be the man, ſecured his Son* (1).

(1) *Thuan. lib.* 43.

The Sieur de Hault Ville *in his Confeſſion told a Prieſt that he once intended to kill* Henry *the Second of* France, *which the Prieſt diſcovered, and* Hault Ville *was beheaded* (2).

(2) *Hiſt. de la paix entre les roys de Fr. & de Eſpagn. p.* 307.

A Gentleman of Normandy *in Confeſſion told a* Franciſcan, *that he formerly had a deſign to kill* Francis *the Firſt of* France, *for which he was now ſorry, yet did the Confeſſor divulge this, and the* Norman *was taken and executed* (3).

(3) *Jean Bodin de la Repub. lib.* 2. *c.* 5. *p.* 387.

One Radulphus *having deſigned to murther Pope* Innocent *the Fourth, he in Confeſſion told it to a Prieſt, who informed*

the Pope of it, and you need not doubt the Pope liked it well enough (4).

(4) *Math. Paris Anno* 1247. *p.* 724.

A. A facto ad jus non est Argumentum concludens; we must not do it, if the Kingdom of Heaven or the life of Jesus Christ were in danger, (x) for the least evil is not to be done, that the greatest good may ensue; therefore *Eman. Sà* hath excellently designed to clear the Priest, if the Magistrate should press him hard to reveal what he knows; and that is this, The Confessor (saith he) may swear that he knew nothing of it, nor heard any such thing in the Confession: understanding, that he did not so hear it, as to tell it; and upon the same mental reservation, may the penitent also swear, that he mentioned no such thing in his Confession (5).

(x) *Math. Tort. p.* 65. 94.

(5) *Eman. Sà Aphoris.* 5. *Confessor.* §. 23.

The use of equivocation is a good sort of prudence, and that they ought to be prized highly who know to make use of it rightly, and to serve themselves of it: And *Gregory de Valencia* calls this Science a prudent defence, (6) and doth much commend the practice of it.

(6) *Gregor. de Valent. Tom.* 3. *disp.* 5. *q.* 13. *de no. punct.* 1. & 2.

Q. Sir, your Discourse puts me in mind of a pretty Story: Antoninus Sanctarellus *having written a Book concerning the Power of the Pope in deposing of Kings, and the absolving of their Subjects from their Allegiance; which Book was printed at* Rome *by the approbation of* Mutius Vitelleschus, *General of the Order of the Jesuits: the Parliament of* Paris *censuring this Book, the Fathers of that Order in* Paris *were sent for by the Court, and demanded, whether they believed as their General believed concerning this Book? They answered, that their General living in* Rome, *could not but approve that which was agreeable to the Court of* Rome; *but being then demanded what they did believe? Answered, they believed the clean contrary; being again asked, what would you do if you were at* Rome? *We would change our minds with the Countrey, and do as they do at* Rome; *which made some of the Court say, Have these men one Conscience at* Rome, *and another at* Paris? *God keep us from such Confessors.*

But Sir, your Society having such subterfuges, and being so great Masters in the faculty of equivocation; I do much admire that you do not take the Oath of Allegiance, but subject your selves to the penalties of the Law, which if duly executed (if it were not for the clemency of a most gracious Prince) would be the ruine

ruine and destruction of your selves and Families.

A. We cannot take that Oath, because it takes away the Pope's Power of deposing Kings; and his Power of absolving Subjects from their Allegiance, and so against the Roman Faith.

Q. *Ye may with a good Conscience take it, except you owe more Obedience to the Pope, than Allegiance to your King; for ye are Subjects to the King, or ye are no Subjects; if ye be Subjects, ye must give such security for your obedience (especially ye having given so many just causes of fears and jealousies) as the State shall require of ye; and that is the assurance of your Allegiance to your King, as becometh good Subjects; for by this Oath there is no intention of any persecution against you for your Consciences, but only to be secured for your Civil Obedience to your Prince, which in Duty you do owe to him; and to make a true distinction between Catholicks of quiet dispositions, (and in all other things good Subjects) and such others as do maintain the Principles aboveſaid.*

And I must tell you Sir, that when this Oath was made by the Parliament of England, *and commanded to be taken,* George Blackwel *then Arch-Priest of* England *constituted by Pope* Paul *the Fifth, had a Consultation in* London, *with other Roman Priests, about taking the said Oath; who did conclude this Oath (according to the plain and common understanding of the words) might with a safe Conscience be taken by the Catholicks;* Blackwel *and many of the Priests did take it, and* Blackwel *some hours before his death declared, that he had done nothing contrary to his Conscience in taking the said Oath, and that it was a lawful Oath, and so died.*

But the Jesuits who study the ruine of all others but themselves (and will assuredly be the confusion of the Romish Church if their ambition and greatness be not timely prevented and abated) prevailed with the Pope to send his Breve *or Bull to prohibit the taking of the said Oath; which accordingly he did by the Counsel and Power of Cardinal* Bellarmine, Parsons, *and other Jesuits; and thereby made a separation and division in the Kingdom, and exposed the Catholicks to great inconveniences; for if they did take the Oath they were then subject to the Excommunications and Censures of the Pope, (which they need not fear, for*

they cannot hurt them) but if they did not take it, then they and their Posterity must by the Laws of England *be undone.*

Therefore Sir, it's to be hoped that all honest and good Subjects will submit to this Oath; for he that shall refuse to take it, must of necessity hold some or all of these propositions following,

1. *That King* Charles *the Second is not lawful King of his Kingdoms of* England *and of all other his Dominions.*

2. *That the Pope, by his own authority may depose him, if not by his own authority, yet by some other authority of the Church, or of the See of* Rome, *if not by some other authority of the Church and See of* Rome, *yet by other means with other helps, he may depose him.*

3. *That the Pope may dispose of his Kingdoms and Dominions.*

4. *That the Pope may give authority to some forraign Prince to invade his Dominions.*

5. *That the Pope may discharge his subjects of their allegiance and obedience to him.*

6. *That the Pope may give license to one or more of his Subjects to bear Arms against him.*

7. *That the Pope may give leave to his Subjects to offer violence to his Person, or to his Government, or to his Subjects.*

8. *That if the Pope shall by sentence excommunicate or depose him, his Subjects are not to bear Faith and Allegiance to him.*

9. *If the Pope shall by Sentence excommunicate or depose him, his Subjects are not bound to defend with all their power his Person and Crown.*

10. *If the Pope shall give out any sentence of excommunication or deprivation against him, his Subjects by reason of that sentence are not bound to reveal all Conspiracies and Treasons against him, which shall come to their hearing and knowledge.*

11 *That is not heretical and diabolical to hold, that Princes being excommunicated by the Pope, may be either deposed or killed by their Subjects or any others.*

12. *That the Pope hath power to absolve his Subjects from this Oath or some part of it.*

13. *That this Oath is not administred to his Subjects, by a full and lawful authority.*

14. *That this Oath is to be taken with Equivocation, mental Evasion*

Evasion or secret Reservation; and not with heart, and good will, sincerely, in the true Faith of a Christian Man.

And whether these are not just causes for imposing this Oath, I submit it to the grave Consideration of every Sober and Just Person.

But can the Pope absolve Subjects from their Oath of allegiance and obedience to their Prince?

A. Without doubt he can, for if the Pope can dispose of Empires and give them to whom he pleases, he may absolve them from their Oaths of obedience; and this is strongly maintained by *Martin Becanus* (a) that the Pope can not only depose Kings, but may command their Subjects not to obey them.

And with him agrees *Franciscus Suarez* (b) that the Pope can absolve Subjects from their Oaths of Allegiance, and to affirm the contrary is to act against the custom of the Church, the use and approbation of general Councils, the consent of Catholick Doctors, nay and against reason, and is plainly heretical, (c) and as for the English oath of Allegiance, he saith a man (d) need never to be absolved from it, because it was never binding to him.

And *Leonard Coquæus* doth assure us that this power of the Pope of absolving Subjects from their obedience (e) is neither tyrannical nor an usurpt authority, but a lawful one granted to him by Christ himself.

Saint *Thomas* doth assert that if any King shall by the Pope be excommunicated for Apostacy or Heresie, his Subjects *ipso facto* are absolved from their obedience (f) and with him do agree *Petrus de Ledesma* (g) *Hieronymus de medicis* (h) and others his Commentators upon him.

By this means saith *Becanus* (i) the Pope doth lessen and straiten the authority and power of Kings; and give the people liberty either to chose or take new Masters, and so keep all Kings and Princes in their obedience and submission to the Pope.

The Popes themselves (who are infallible and cannot err) have often declared, that they have authority to depose Kings, and quit their Subjects from their Oaths of Allegiance (k)

The Emperor *Frederick* the second was declared, deprived and

(a) *M. Becanus controvers. Angl. p. 133. 135.*
(b) *Fr. Suarez. def. fidei Cathol. lib. 3. c. 23. §. 21.*
(c) *Idem lib. 6. c. 2. §. 7.*
(d) *Idem. lib. 6. c. 5. §. 1. 2.*
(e) *Leon. Coq. Examen. præfat. monit. Jacobi regis p. 55. 103.*
(f) *D. Tho. Aquinat. 2. 2. q. 12. art. 2.*
(g) *Petrus de Ledesma Theol. Moral. Tract. 1. c. 7. concl. 5.*
(h) *Hieronymus de medicis Com. in 2. 2. D. Tho. q. 12. art. 2.*
(i) *Mart. Becanus Controvers. Angl. p. 134. 135. Ant. Sanctarel. de hæresi c. 30. p. 293. 206.*
(k) *Greg. de decret. c. venerabilium. de Hereticis. c. excommunicamus.*

and his Subjects quit from their Oaths of Allegiance by Pope *Innocent* the fourth in the Council of *Lions An.* 1245. (*l*)

(1) *An.* 1245. §. 4. *Tom.* 28. *p.* 431.

I could give you many other examples of the Popes power over Princes, but I have said enough to satisfie any intelligent man.

Q. *Is Faith to be kept with Hereticks, I mean with Protestants and those which are of a different perswasion in Religion from the Church of* Rome.

A. Sometimes it is, and therefore Pope *Gregory* the thirteenth by the *Breve* wrote unto the Papist of *England*, that *rebus sic stantibus*, they might yield their obedience to the Queen of *England*.

Q. *I pray observe what you say*, rebus sic stantibus, *which can in good construction signifie no more, but that for the present they may swear, and upon occasion temporize and dally with their Oaths, as they shall think convenient; but I am assured that it's the judgment of your Society, that no Faith, Leagues, Pacifications, Capitulations, or Agreements made by the Pope or by any Catholick King with Protestants (who in their opinions are worse than Infidels) are to be kept.*

Fides non est servanda cum Hæreticis, *Faith is not to be kept with Hereticks, was alledged against* John Husse, *and* Jerome *of* Prague; *and the Council of* Constance *so far overawed the Emperor* Sigismond *to the violation of his Oath, as they were roasted at* Constance An. 1414. *though the Emperor had given them his Faith for their safe coming and returning from that Cauncil.*

But this Doctrine was elder than the Council of Constance, *for it's to be proved by Pope* Urban *the sixth his Bull, dated the third of* April 1286. *wherein he pronounceth all Leagues, Confederacies, and Amitiess made as well before as after their Apostasie with Hereticks or Schismaticks to be unlawful*, etiamsi forent juramento vel fide data confirmata, *&c. although they were confirmed by Oath; and he saith*, quod ab earum observatione absoluti existant, illasque ipsi servare non debent, *&c. that they are absolved from the performance of any such Leagues with Hereticks, nay, and that they ought not to perform them, and that Kings as much as in them lies, ought to persecute them.*

So that you may please to observe the advantage the Pope and Catholick Kings have of the Protestant Kings and Princes in breaking Leagues is too

too apparent; for all Protestant Kings and Princes by their Religion are bound to keep their Oaths, but the Catholick Kings being armed with dispensations may break them at their pleasures.

Therefore Sir, I conceive leagues confirmed by Oath, and made with such, who with safety of conscience can find means (as Catholicks do) to break them, (when it shall sort with their advantage) may be compared to Mercuries *Rods, to charm them asleep with whom they are in league.*

A. If the Pope doth allow of the Leagues made with Protestant Kings and Princes, Catholick Kings dare not but keep them.

Q. *So you may say (if you please to remember it) that the same Pope may (after the League is ratified) dispense with that Oath, and further that he hath power to excommunicate that King or Prince if he doth not obey him; which considered, how can Leagues be assured on the Catholicks side, with a Protestant Prince? whose power is not in himself but in the Pope? therefore it doth highly concern the Protestants to be cautious, if they take into serious considerations these examples following.*

Charles *the ninth of* France *bound by Oath under the pretext of peace (disguised with a Marriage) broke his Faith at* Paris, *massacred the Protestants to the number of* 30000. *spared neither Man, Woman, or Child of them; when news thereof came to* Rome, *the Pope applauded this Glorious Act, so did the Emperor, and all the Catholick Kings and Princes in* Europe. *Jean de Serres. Tomaso Costo.*

Philip *the second of* Spain *upon the Resignation of* Charles *the fifth his Father of the seventeen Provinces, was accepted and received by the Netherlanders, as their lawful Lord; they did him Homage and swore Fidelity, and he took his oath to keep, observe, and maintain their Laws, and Priviledges, but he not pleased with their conditional Obedience procured (as was said) a dispensation for his Oath; then he drew his Sword, his ends being to Govern in Sovraignty; as an absolute Monarch, and to root out the Protestants, which have been the grounds of all the succeeding Wars in those Provinces.* *Philip 2d. Hist. of the Netherlands.*

In An. 1565. *at a meeting in* Bayon *in* France *between* Charles *the ninth and* Elizabeth *his Sister Queen of* Spain *attended by the Duke of* Alva, *and other Commissioners (a pacification a little before being ratified between* Charles *and the Prince of* Conde *for the Protestants) it was secretly resolved in Council before the Hereticks* *Serres in his French. inventory.*

reticks should have any knowledge of their design, whereby they might be taken unprovided, presently to prosecute them with a sharp and unlooked for War to their utter extirpation both in France and in the Low Countries.

The hist. of the Netherlands.

What do you thing of Don Juan of Austria his faithless proceeding with the Protestants in the Low Countries, who promised upon Oath by a prefixt day to send all the Spaniards and Strangers out of the Netherlands; whereupon they (in hopes to injoy a blessed peace) disbanded their Troops, and farther, for a gratuity they gave him a great Mass of money, the which was no sooner received, but he surprised the Cittadel of Antwerpe, the Castle of Namour, and sundry other strong Places, recalled the Spaniards, renewed the Warr, they then unprovided for defence.

Philip 2.

In 88 the same King, during the time of treaty of peace, (the overture whereof proceeded from some of their own Ministers) contrary to all faith and custom between Princes, brought his Armada (stiled invincible, but proved invisible) into the narrow Seas, in hope under the colour of the treaty to surprise Queen Elizabeth unprovided; which example only, if there were no others, is sufficient to assure the Protestants of England, that we must expect no fair dealing in future times, whensoever a fair occasion shall offer it self, for their advantage and our ruine.

Between the King of Spain and the Grisons many treaties of accord have been made, and when that poor people supposed themselves in most security (without regard of those treaties) the Governour of Millain (with certain Spanish Companies) suddenly surprised them, and massacred as many Protestants, as their Swords could reach, and passing on with their victorious Armies, they made an absolute conquest of those Montaigners.

Natalis Comes.

How Charles the fifth (whose example should have come first in place) demeaned himself in the War in Germany against the Lutherans, and of his equivocation (which was no better than breach of Faith) with the Lant-Grave of Hesse, I refer you to a Writer of those times, in whose relations you shall find how slightly the Spaniard esteemed of their Faiths given to the Protestants.

By these, all sober persons may observe how ready and apt they will be to take any advantage upon us; for to break with Protestants makes no breach into their Consciences, but to the contrary it confirms and comforts the Spirits, by giving them assurance, that the

the destruction of Hereticks is a pleasing Sacrifice to God, and the highway to everlasting Salvation; for so they are taught, and so they believe: no faith is to be kept with Infidels, the Church of Rome *hath long since decreed, whereof this one example (practised) shall suffice.*

We read in the Turkish History that a good firm Peace had been made with Amurat *the Turk by* Uladislaus *the young King of* Hungary. Eugenius *the fourth Pope of* Rome *in much zeal sent his Legat Cardinal* Julian *into* Hungary *to break it,* Johannes Hunniades (*a wise and valiant Commander in the Wars*) *opposed: alledging that the peace which had been concluded and confirmed by a reciprocal Oath of Princes on either part, ought not to be violated; the Cardinal insisted upon the decrees of the Church;* Uladislaus *obeyed, and being absolved by* Julian; *the peace was broken, the Christian Army defeated; the King and* Julian *slain, and a great part of* Hungary *and the Provinces adjoyning subdued by the Turk. This Battle was fought at* Varna *between the* Danube *and* Adrenopte *in* Anno 1444. *wherein for a long time during the fight, the Christians having the better,* Amurat *hopeless of Victory, in agony and grief uttered these words; Behold thou crucified Christ, this is the League thy Christians have made with me in thy name; now if thou be a God (as they say thou art, and as we dreamed) revenge the wrong now done unto thy name and me, and shew thy power upon thy perjurious people, who in their deeds deny thee their God; if the Catholicks did but esteem the Protestants as they do of Infidels, they could expect no faith from them; but they repute the Protestants to be Hereticks worse in their opinions than Jews and Infidels; how then can the Protestants expect any good from, or repose trust in them or their Leagues? if it be lawful to break faith with Hereticks then is it not lawful to give it, so on the contrary, if it be lawful to make alliances and amities with them, it's also necessary to keep the faith made.*

Hereof the Pope (but I must needs say it is in regard of his profit) gives us a good example of his Faith; for at his first installing he takes an oath of the Jews, and permits them freely to exercise and injoy their Religion; why should Protestants be debarred? but it's easily answered; for the Jesuits teach and preach that the Protestants are worse than Jews and Infidels: if such be the accompt they make of Protestants, then how can they expect faith

from the Romanists? Sir, all the Calamities, Miseries, and Confusions in Europe *come from those of your order; it's they which bring Sword, Fire, and Flames into the Dominions of Princes: who stirred up* Ferdinand *King of* Bohemia, (*and afterwards Emperor of* Germany) *to give an interruption to his Subjects there in the exercise of their Religion, contrary to their priviledges (for the free exercising of it) granted unto them (for many years before) by their former Kings? did they not incense King* Ferdinand *so much against them that they became odious in his eyes: and then persecution ensued? and all this was masked under the vail of Religion, to root out Hereticks.*

Gaspard Scioppius *Counseller to the King of* Spain *residing at* Pavia, *was a principal Actor in those Tragedies, who writ a Book entituled* Classicum belli, *and dedicated it to* Ferdinand, *wherein are contained many bloody Actions; for saith he, if a Town falls from the Church of* Rome, *and embraces a Religion opposite to it, that he ought (meaning the said* Ferdinand) *to draw his Sword against it, and being won utterly to destroy it, not to spare any Soul in it, no not Infants, lest when they should be of years they should follow the steps of their Parents; against Princes fallen from the Roman Faith, he citeth an example out of the Bible.* That when the Israelites had embraced the Idolatry of *Moab*, God commanded *Moses* to take the Princes of *Israel* and to hang them against the Sun-rising, that the Wrath of the Lord might be taken from *Israel.*

He puts him in mind that the Protestants are Hereticks, and that he ought to kill and destroy them which are disobedient to the Holy Father the Pope, and to divide their Territories amongst Catholicks, no cause being more just and honorable than to draw his Sword for the extirpation of Hereticks, he admonisheth him to beware of such Counsellers, as advise him to clemency towards them, to esteem of them, as of wicked and ignorant men, and to avoid them, as he would shun the Plague; It were better saith he for you, and with less danger to your Soul, to make alliance with Turks, Infidels, or Jews, then with Hereticks; for they are too near our Religion, and may easily draw us into the errors of their novelties; by this we may judge what the Protestants are like to find from the Papists, if they should prevail over them.

It's an unwarrantable practice to force belief by Slaughters, or

instruct

instruct mens consciences by the Sword; for Religion teacheth Love, Unity, and Concord, War discord and destruction.

The Jesuits sitting at the Helm of Government, and having such power in the Councils, and conduct of Affairs of all the Catholick Kings and Princes of Europe; *and having such an inlaid and inveterate malice against the Protestants, it's to be feared that the Catholick Princes (being animated by the Pope and Jesuits) do intend and will shortly denounce a general War against the Protestants; but they are not so indiscreet and impudent as yet to publish their intents, but will devour Nation after Nation, forage and ravage their Dominions, and by that means, will so enweaken them that they will not be able to make any defence or opposition against their joynt and confederate power.*

Have we not a fair instance Anno 1544. *at the treaty of* Soysoms *between the Emperor and the French King against the Protestants, who managed their affairs so secretly, whereof they never dreamt untill these Princes Armies were ready to march?* Bodin de Repub.

Of this Treaty, a Writer of the Book intituled Dos informationes a *Carolo* 5to. a los Principes de Alemagne, *reports, that the Emperor* Charles *the fifth and* Francis *the first, having combined to destroy the Protestants, and the Pope assisting them with his Church censures; the proceedings stayed, by new occasions of quarrel, which fell out between the Princes, not long after a peace being concluded and ratified, amongst other Articles it was agreed, that they should joyntly (as formerly) prosecute War against the Protestants to their final extirpation; and to ayd them in their enterprises, the Pope was ready to denounce a Croysade against them, as against Infidels; but God was not pleased their design should go on, for the Turk unexpectedly invaded* Austria, *and* Charles *the Emperor was enforced to crave the Protestants ayd, in the common defence.*

Not unlike a House casually set on fire, wherein the Master and Family are at variance, they forget their contention, and unanimously endeavour the quenching of the flames; so did the Protestants in that general cause of danger, give their best help in that war.

Of all conditions of people in the World Proteſtant Kings and Princes ought to have a ſpecial eye to thoſe of your Society, for they are the moſt active and intelligent perſons in all State Affairs; for in every good Town (where they have a Colledge and reſide) they have certain weekly Meetings, wherein two of the Society are particularly appointed to receive from the reſt, and regiſter ſuch matters of State as they have gotten from the Penitentiaries in their Confeſſions, whereof a diſpatch is made to the General of their Order, by which means the ſecrets of State Affairs throughout the World, remain in his Cabinet.

And as they have a great inſpection into all the Affairs of the World, ſo they have fit inſtruments to effect their deſigns, for their Colledges afford plenty; and by their vow, they owe the like obedience to their General (in all things) as unto Jeſus Chriſt, if he were preſent; and they are bound (without reply) to conceal any thing whatſoever he ſhall command them to do, and ſometimes his commands are delivered in paper ſealed up (which in their blind obedience they muſt perform) before they know what it containeth.

Theſe of your Order reſemble that of the Aſſaſſins, *who without reſpect of danger to themſelves did formerly murder Princes, when their King (unto whom the General of your Order may be likened) impoſed that ſervice upon them; by one of them our wiſe, valiant, and victorious King* Edward *the Firſt was aſſailed and wounded in the Holy Land; but not long after they were grown ſo odious to the World, as they were utterly extirpated; and whether thoſe of your Society may not run the ſame fortune, I have not ſo much of an Aſtrologer in me as to foretel; I beg your pardon for this Digreſſion; but ſeriouſly conſidering the ſtate and danger of Proteſtant Princes, from your Society, I could not forbear, but freely declare my Sentiments to you.*

A. I thank you for your Diſcourſe; but I beſeech you not to entertain any ill opinion of our Society; for I do aſſure you, if you were acquainted with them, you would ſay that they are the moſt accompliſhed perſons, grateful to all Companies, and the juſteſt in their actions and undertakings of any you ever met with; And theſe have two Principles, (which are, *Directing the Intention*, and *Probable Opinions* before hinted to you) which if they be careful to obſerve (as they are very circumſpect) they can never ſin or tranſgreſs; but in caſe they

ſhould

ſhould commit any ſin, ſuch is the Indulgence of the Church of *Rome*, that pardons may be had there, at very low rates and dog cheap, and then they are cock-ſure of Abſolution.

Q. *Sir, I have heard much of the Indulgences and Pardons of the Church of* Rome; *be pleaſed to acquaint me, when, and where they may be had, for my ſelf or friend may at ſome time ſtand in need of them.*

A. I ſhall Sir, of which for your greater comfort take a few inſtances as follow.

At Saint *Peter*'s Church in the *Vatican* from the Aſcenſion of Chriſt to the Calends of *Auguſt* in every day pardons for fourteen years.

In Saint *Paul*'s Church in every day pardons granted for eighteen years.

Pope *Sylveſter* granted to any one that ſhall but enter ſuch Churches at *Rome* pardon for forty ſeven years.

In the Church of Saint *Agnes* are pardons granted for forty ſix years.

In the Church of Saint *Maria Maggiore* every day pardons granted for forty eight years.

In Saint *Paul*'s Church upon every day of his Converſion are granted pardons for a hundred years.

And they may be had there in many other Churches, with which I will not at preſent trouble you.

Q. *But when theſe few years are expired, what will become of the poor Sinner?*

A. The Holy Roman Catholick Church out of her tender regard towards ſinners hath enlarged her bounty to thouſands of years as followeth.

In Saint *John*'s Church in the *Lateran* is a Chappel called *Sancta Sanctorum*, not far from which is an aſcent of thirty three ſteps, and if a man ſhall aſcend them, for every ſtep he ſhall have a thouſand years pardon; in all thirty three thouſand years.

In Saint *Peter*'s Church upon every Feaſt of Saint *Peter*, Saint *Paul*, and the Virgin *Mary*, and the Aſcenſion of Chriſt are pardons granted for a thouſand years.

In Saint *Sebaſtian*'s Church from Chriſt's Aſcenſion to the Calends of *Auguſt*, are every day granted pardons for a thouſand years.

In

In the Church Saint *Maria del Popolo* are pardons every day granted for two thouſand eight hundred years.

In a Cloyſter adjoyning to Saint *Paul*'s Church, upon every Sunday, and ſome other Holy-days are pardons granted for three thouſand years.

To whom ſoever that ſhall drink of the three Fountains where Saint *Paul* was beheaded, whoſe head when cut off, gave three leaps, and ſo made them, is granted for every Fountain a thouſand years, in all three thouſand years.

Whoſoever ſhall viſit the Sepulcher of Saint *Stephen* and Saint *Laurence* in Saint *Laurence* Church, to him is granted pardon for ſeven thouſand years.

In Saint *Paul*'s Church upon the day of its Dedication are granted pardons for eight thouſand years.

In Saint *Peter*'s Church in the *Vatican*, in the High Altar, in the Hankerchief which they ſay Chriſt wiped his face with, and ſince that bears his picture; which is ſometimes ſhewed to the people, by vertue of which, the Roman people have pardons granted for ſeven thouſand years.

Thoſe which dwell out of *Rome* have pardons for nine thouſand years.

Thoſe which live out of *Italy*, and come to ſee, have pardons for twelve thouſand years.

In *Sebaſtian*'s Church there is a Vault where the Chriſtians in old time of perſecution uſed to hide themſelves, and to this Vault it is ſaid, do belong ſo many Pardons and Indulgences, as none can number but only God.

Nay this holy Church of *Rome* is ſo merciful unto ſinners, that pardons are granted not for years only, but for ever and ever, as may appear in what followeth.

In Saint *John* the *Lateran* Church, is a Chappel called *Sancta Sanctorum*, in which there is every day pardon and remiſſion for all ſins from the puniſhment, and the ſin alſo.

In Saint *Peter*'s Church in the *Vatican*, by the Font, is every day remiſſion of all ſins to be had.

Alſo in the ſame Church upon Saint *Martin*'s day there is to be had full remiſſion of all ſins.

In Saint *Paul*'s Church in the *Vatican* upon the 29. of *January*, being the day on which the Church was conſecrated, there

is

is then to be had a full remission of all sins.

In the Church of Saint *Croce* is a Chappel called *Hierusalem*, where is to be granted full remission of all sins, both *à pœna & à culpa*.

In the Church of Saint *Maria Maggiore*, upon All Saints day, there is granted full remission of all sins.

In the Church Saint *Maria Rotonda*, upon the third of *May*, and All Saints day, are pardons for all sins to be had.

In the Church of Saint *Peter's ad Vincula* are remission of all sins to be had.

In the Church called *Ara Cœli*, or Saint *Maria Ara Cœli*, where, they say, is the first Altar that ever was was made in the World; at which Altar there is every Sunday, and upon the Assumption of the Blessed Virgin, granted full remission and pardon of all sins.

Indulgences and pardons may be had in many other Churches, and not only for sins past, but for sins to come, or what you will commit afterwards, and the rates of their Absolution are very easie and cheap.

Q. *Sir, I pray be pleased to inform me of the rates of their Absolutions, not that I shall be obliged to act any villany, or encouraged to commit sin.*

A. I shall, take this following taste, as they are set down in the *Taxa Sanctæ Cancellariæ Apostolicæ*.

Sect. 3. Lib. 2.

Absolution for him who lieth with a Woman in the Church, and committed other crimes, is rated at six (*a*) *Grossos*.

If a Priest keeps a Concubine, he must for his Absolution pay seven *Grossos*.

If he be a Lay-man, he must pay eight *Grossos*.

If a Lay-man commit Sacriledge, he payeth no more for his Absolution than seven *Grossos*.

If a man carnally lieth with his Mother, Sister, or Kinswoman, or God-mother, he shall have his Absolution paying five *Grossos*.

Absolution for him that deflowers a Virgin, is discharged at six *Grossos*.

(*a*) The common value of a *Grosso* is about four pence farthing English mony.

If

If a Prieſt commits Symony, he ſhall have his Abſolution paying ſeven *Groſſos*.

Abſolution for Perjury is but ſix *Groſſos*.

Ibidem Tit. 6.

If a Lay-man kill an Abbot, a Monk, a Clark, or other Prieſt leſs than a Biſhop, he ſhall pay for his Abſolution according to the quality ſeven, eight, nine *Groſſos*.

But if a Lay-man only kill a Lay-man, he ſhall then only pay five *Groſſos*.

If a Woman be with child, and ſhe willingly and on purpoſe deſtroy the ſaid Infant within her, ſhe ſhall have an Abſolution for five *Groſſos*.

And if one kill his Father, Mother, Brother or Wife, he muſt pay for his Abſolution one *Ducat* and five *Carlins (b)*.

(b) A *Carlin* is ſometimes valued at the ſame rate with a *Groſſo*.

Q. *Truly Sir, the prices and rates are very reaſonable, and may be a great encouragement to ſome perſons to commit any villany or horrid act, if they be not reſtrained by God's Holy Spirit, as well as pardoned by his Holineſs favour.*

I did think this Taxa *had been a very counterfeit, and invented as a ſcandal to the Church of* Rome; *what Authentick Authority have you for this* Taxa?

A. It was firſt made and printed at *Rome (a)* in the time of Pope *Leo* the Tenth, and was afterwards printed at *Paris Anno* 15[illegible] the King's Priviledge and Pope's Bull *(b)* being joyned to it, it was the next year *Anno* 1523. printed at (c) *Colen* and after in that Noble Collection, called *Tractatus Illuſtrium Virorum*, Printed by the King of *France* his Priviledge at *Lions*, *Anno* 1549. this *Taxa* was then publiſhed *(d)* amongſt them; and afterwards when the aforeſaid *Tractatus Illuſtrium*, by the Command of *Gregory* the Thirteenth augmented, and by the care of *Franciſcus Zilettus* publiſhed at *Venice (e)* *Anno* 1584. this *Taxa* was alſo reprinted, and with the reſt dedicated and preſented to the ſaid Pope: And the Learned *Laurentius Bankes* (who lately reprinted this *Taxa*, with his Notes upon it) doth aſſure us, that to his knowledge the ſame pardons are at this day *(f)* publickly practiſed at *Rome*.

(a) *William Craſhaw's mittimus* to the *Jubil.* of *Rome*, *Epiſt.* to the *Reader.*
(b) *Pet. Molin de Monarch. Temp. Pontific. p.* 355.
(c) *Laurent. Banck. Taxa. Epiſt.*
(d) *Tract. illuſt. Tom.* 16.
(e) *Tom* 15. *part.* 1. *fol.* 368.
(f) *Laurent. Banck. de Tyran. Papæ p.* 544, 545, 546, 547.

Q. *Sir, your Doctrine of Pardons puts me in mind of the poor people*

people of Limosin, *who hearing and so believing, that the Pope was not only God's Vicar, but a God too, and that he had such power in Heaven and Earth, and also knowing that the then Pope was their Country man, and so near to them at that time as in* France *at* Avignon, *and so full of hopes (for relation sake) to receive some comfort and help from him, sent to him, laying open the poverty of his and their Country, scarce any thing growing in it, but Rapes and a little Corn to serve them on Sundays, and therefore humbly begged that his Holiness would be pleased to make their Country so fruitful, that they might have two Harvests in a year; the Pope after long consultation with his grave Council about the weighty matter, was pleased very graciously to grant their request, but upon this condition, that for the future they should not reckon twelve, but four and twenty Months to the year; the Messenger glad at heart of this unspeakable favour, returns merrily into their Country with this good Newes, to the great rejoycing and triumph (no doubt) of their Neighbours, but in a short time after they had considered of this Concession of his Holiness, they found they were in no better a condition than they were before; I hope his Holiness pardons will prove better than his grant to these poor people of two Harvests in a year.*

A. No doubt his Holiness pardons are very effectual, for we have had an account from many souls, which were our friends, that have been delivered out of Hell and Purgatory by them; and I pray take this for a sure rule, that when his Holiness giveth plenary absolutions, it's to be understood, that he absolveth as well from the punishment as the sin, be the sin never so great or abominable (g).

(g) *Domin. Card. Tusch. practic. conclus. Juris Tom. 4. V. Indulg.* §

And Sir, I must tell you, his Holiness hath been very gracious and merciful unto the English Catholicks, for they may have their pardons here at home, without trudging to *Rome* for them, let them but name the sin and the pardon is ready; and these Indulgences have been ever freely bestowed upon them by his Holiness for their great comfort and honour.

And if you consult the *Horæ beatæ virginis Mariæ*, printed at *Paris Anno* 1527. you will be satisfied, and accordingly it was used at *Salisbury*.

Horæ beatæ Virginis Mariæ secundum usum Sarum. Printed at *Paris Anno* 1527.

Pope *John* the two and twentieth hath granted to them that

(a) Fol.72.b. say this prayer, *Anima Christi sanctifica* (a) *me, &c.* after the elevation, pardon for three thousand days.

Pope *John* hath granted to them who shall say this prayer, *precor te amantissime Domine, &c.* before a Crucifix, as many days of pardon as there were wounds in Christ's body at his passion, which the Rubrick saith were 5465. or as others say
(b) Fol.76.a. 6646 days (*b*).

Pope *Innocent* the Second hath granted to them that shall say this prayer, *Ave vulnus fateris, &c.* pardon for four thou-
(c) Fol.86.a. sand days (*c*).

Pope *John* hath granted to them that say this prayer, *Miserere Domine animabus, &c.* as many days pardon as there are
(d) Fol.165.a Christian bodies buried (*d*).

Pardon for Years.

Pope *Boniface* hath granted to them that shall say this prayer, *Stabit mater dolorosa, &c.* pardon for seven years and forty
(e) Fol.73.a. Lents (*e*).

Pope *Gregory* hath granted to them that shall say these five little prayers, *Ave Manus dextra Christi, &c.* with five *Pater Nosters*, five *Ave Maries*, and a *Credo*, pardon for five hundred
(f) Fol.79.a. years (*f*).

Pope *Boniface* the Sixth hath granted to them that say this prayer, *Domine Jesu Christi, &c.* pardon for ten thousand
(g) Fol.72,73. years (*g*).

Pope *Alexander* the Sixth hath granted to them that say this prayer, *Ave Maria gratia plena, &c:* pardon for ten thousand
(h) Fol.92. years (*h*).

Pope *Sixtus* the Fourth hath granted to them that say this prayer, *Ave sanctissima Maria, &c.* before the Image of our
(i) Fol.56.b. Lady, pardon for eleven thousand years (*i*).

Pope *John* the Two and twentieth hath granted to them that say these three prayers, *Domine Jesu Christe, &c.* pardon for 1000000 years.

Q. *The English are much obliged to these Holy Fathers for their great mercy and favour expressed unto them.*

A. Though the last mentioned pardon be for a pretty number

ber of years, *viz.* ten hundred thousand, yet they have been more gracious unto poor sinners, for they do assure us, that those of the Romanists which shall say a prayer beginning, *O Deus* (k) *propitius esto mihi, &c.* that his soul shall not enter into hell, and by saying of another prayer, which they have given us, we shall be past hell and purgatory *(l)*.

(k) Fol. 772.

(l) Fol. 86.

Q. *But can the Pope pardon sins to come and hereafter to be committed?*

A. He can.

Q. *Sir, you bring into my mind a pretty Story; in the time of* Leo *the Tenth* Tetzelius *was sent into* Germany *with a multitude of pardons to advance mony for the Pope,* Tetzelius *declared to them that he could also pardon sins to come; whereupon a German Gentleman bought such an one of him, and observing that he had raised a great sum of mony by his pardons, resolved to rob him of his mony, which accordingly he did:* Tetzelius *had the Gentleman before a Magistrate, who confessed the fact, but pleaded that he had his pardon; declaring that was the sin he intended to commit, which* Tetzelius *could not deny; thereupon the Gentleman was dismissed, and* Tetzelius *lost his mony; these kind of pardons are excellent means to raise an estate, and suddainly to grow rich, and those which have them, may under their security, act, or design what they please.*

A. You are in the right, for they are protections to themselves and to their sins too.

Q. *If I was certain of this, I would turn Papist before I slept, and with all that I have, I would purchase my pardon, and then I should be safe, and lose nothing by the bargain.*

A. No doubt of it.

Q. *When any person dyes, whither doth his soul go?*

A. The souls of Turks, Jews, Infidels, and Schismaticks go immediatly to Hell, but those which dye penitent Christians go only into Purgatory.

Q. *Me thinks there should be no Purgatory, or very few souls in it, because all Turks, Jews, Infidels, Hereticks and Schismaticks go assuredly to Hell; as you say, and according to the Church of* Rome *every Mass doth deliver a Soul out of Purgatory; so that there are more Masses said, and Pardons granted, than there dye*

Penitents, whereupon it followeth, that there is no Purgatory, or it is very empty; but hath the Pope any Jurisdiction or Interest in Hell?

A. Without doubt he hath, and this is learnedly maintained by *Richard de Media Villa*, and *Bartholomew Medina*, two great Doctors of the Church of *Rome*, that the Pope hath such Interest and Authority in Hell, that even there he can deliver the tormented souls, (e) else why should they tell us that Pope *Gregory* the Great redeemed the Emperor *Trajan*'s soul, and Saint *Tecla* did *Falaonillas* out of Hell.

(e) *Rich. de media Villa in 4. Sent. dist. 45. art. 2. q. 1. Barthold. Medina in 3. D. Tho. q. 92. art. 6.*

Q. *There cannot be any souls in Hell, if there be, the Pope hath no power to deliver them, or else he is the most unmerciful and cruel person in the World to suffer so many poor souls to continue in hell torments, when it is in his power at pleasure to discharge them.*

But what do you think of Confession?

A. It is of great use and benefit; for if there be no Confession, then there is no Absolution without it; his Holiness could not subsist, or the Catholick Church flourish, because it would lose a great Branch of its Revenue; by Confession all the designs and secrets of Kings and Princes are well known, and his Holiness makes good use of them, either for the advantage of his Friends, or confusion of Enemies.

Q. *Doth Confession any thing contribute to our Salvation?*

A. It doth, for without Confession you cannot be saved; and if but one sin doth remain unconfessed, the soul cannot go to Heaven; for the veracity of this Doctrine, I shall commend unto your best considerations some great Instances, which we must believe, and not dispute, because they are delivered to us by the Learned Doctors of the Roman Church.

There was a Woman (who having one sin unconfessed) died, the little Devils were presently fingering of her soul; but the Virgin *Mary* (who was then present) chid them away; got her soul restored to her body, that she might confess that sin, which she did, and so went to Heaven (d).

(d) *Genebrar. f. 167.*

There was a wicked Monk, who died without Confession; Saint *Peter* went and begged his soul of Christ, being denied, he goeth to the Blessed Virgin, and desires her to intercede, she

ſhe haſts to Chriſt, who conſented that the ſoul ſhoul be reſtored to the body to repent; of this grant the Bleſſed Virgin *Mary* informs Saint *Peter*, who thereupon falls upon the Devils, and bangs them with a great Key he had, takes the ſoul from them, gives it to two Angels to carry it to the body, and ſo the Monk revived, confeſſed his ſins, and ſome time after died, and went to Heaven (e).

(e) *Andr. Rivet. Apol. pro B. Virgine lib. 2 fol.* 381.

I ſhall trouble you but with one Inſtance more, (though our Legend is full of them) ſome time ſince there died a man, two Angels carrying his ſoul to Heaven, an Army of Devils met them, and demanded his ſoul as their due, and they hoped God being juſt would not take from them, who did belong to them; to end the Controverſie the Virgin *Mary* appears, pleads that he died in her ſervice, in returning from his Pilgrimage, and was confeſſed before he died; to this they replied, that there was one wicked ſin which he never confeſſed, the Bleſſed Virgin prevails with Chriſt to have his ſoul reſtored to his body, then he confeſſed that ſin to a Prieſt, and ſo died and went to Heaven (f).

(f) *Andr. Rivet. Apol. pro B. Virgin. c.* 10. *p.* 373.

If any perſon dyeth without confeſſion of his ſins to the Prieſt, he cannot have any reſt till he hath confeſſed; therefore I ſhall tell you of a moſt remarkable paſſage, (which is as true as any of the other) believe it.

A wicked Norman having his head cut off, the head tumbled along bawling out to be confeſt, a Prieſt was ſent for, and it confeſſed its ſin, (g) and ſo went to Heaven.

(g) *Te. Contiprat. lib.* 2. *c.* 29. *Steſſ.* 4.

And one *Alexandria Arrogonia* having her head cut off, and thrown into a deep well, one hundred and fifty days after, it ſpake, and confeſt her ſins (h).

(h) *And. Rivet. Apol. pro B. Virgine lib.* 2. *c.* 15. *p.* 374.

I have been the more particular herein, that you may fully underſtand the trouble and danger you run, in dying with any one ſin unconfeſſed.

Q. *I give you many thanks for your exceeding care of me; but I obſerve by what you have informed me of, that the Bleſſed Virgin is very kind, and doth many good offices to poor ſinners.*

A. She doth ſo, and ſo you will confeſs your ſelf before I have done; *Stephanus Lonſuſcius* being by all wiſe men thought to be ſlain by the Turks, yet three years after was he found alive under

under a heap of dead bodies, calling out to be confessed, to which purpose he was kept alive by the blessed Virgin *Mary*. (i)

(i) *Genon. p.* 336.

A Dutch Painter using to draw the Devil as ugly as possibly he could, the wicked Spirit who thought himself not so ugly as he was painted (every one thinking best of themselves) took this in very great indignation; and to be revenged, one time took his opportunity, and threw down the high Scaffold which the Painter stood upon, the poor Dutch Man had fallen and hazarded his neck, if the picture of the Virgin *Mary* (which the man had lately painted) had not reached out its hand, and held him up, till other people came and helped him down. (k)

(k) *Genon. p.* 136.

Q. *You have given me great satisfaction, and acquainted me with those things I never heard or understood; is it not then better to call upon the name of the blessed Virgin* Mary, *than on the name of* Jesus?

A. Sometimes she is easier intreated than *Jesus* Christ; therefore her protection is more assisting and helpful to us; (l) as *Moses* made two Cherubims of equal bigness, so she and Christ are almost of the same authority with God; as they had wings alike so these two afford the same object to God; she her Breasts, he his Wounds; by which means both obtain of him what they desire; the Government of the World is divided (m) be-tween God and the Virgin *Mary*; and if any man be aggrieved of God they may have recourse to her; as to Salvationis there as great efficacy in the Virgins Milk as in our Saviours Blood. (n)

(l) *Fr. de Mendoza viridarium lib. 2. problema 2.*

(m) *And. Rivet. Apol. lib. 2. c. 5. p. 248.*

(n) *Rivet. ib. lib. 1. c. 19. p. 155. Idem Jesuitâ vapul. c. 14. sect. 15. p. 307. 308.*

Q. *Notwithstanding all this, I have heard that some common Saints in the Church of* Rome, *have got the esteem and affection of the people, both from Christ and the blessed Virgin* Mary.

A. You have heard that which is true; for the Church of *Canterbury* before the dissolution of Abbies in *England*, had three several Shrines or Altars.

One dedicated to Christ.

Another to the Virgin *Mary*.

The third to St. *Thomas Becket*.

The yearly Offerings to these will shew the peoples affections; an instance or two of which, take as followeth, out of the Leger Book of that Church, *This*

This Year.

	l	*s*	*d*	*ob*
The Oblations offered to the Virgin.	063	05	6	0
Item to the Shrine of St. *Thomas Becket.*	832	12	3	*ob*
Item to Christs Shrine.	003	02	2	0

The next Year.

	l	*s*	*d*	
To the blessed Virgin.	004	05	6	0
Item to St. *Thomas Becket.*	954	06	3	0
Item to Christ.	000	00	0	0

Q. *What do you think of Miracles?*

A. They are of great use to propagate and confirm the Roman catholick Faith.

Q. *I pray inform me of some of them?*

A. I shall: *Frier Andreas de Anania* having some little birds roasted at his own desire to stay his appetite; yet upon better consideration, it went against his Stomach to devour them, and thus resolved, he makes but the sign of the Cross, and presently the birds revived and flew away. (o)

(o) L' Alcaz. des. Cord. lib. 2. p. 93.

St. *Anthony* by the sign of the Cross turned an ugly Toad into a piping-hot Capon. (p)

(p) L' Alcaz. des Cord. lib. 2. p. 119.

A little bird being seised on by a greater (q) cryed but *Ave Maria*, and presently the great ravenous bird fell down dead.

(q) Genon. p. 150.

A Parot sporting her self out of a Cage, and being almost seised on by a Hawk, did but call upon St. *Thomas Becket*, and the Hawk fell down dead, and so the Parot escaped.

Idem.

The Devil at a time thinking to make sure of St. *Margaret*, put out his ugly long Tongue, and swallowed her up, she being in this pickle, made but one sign of the Cross, and the Fiend burst in two and so she escaped. (r)

(r) Pet. de Natalibus 9. lib. 6. c. 120.

A Falconer being to be hanged for losing his Lords Hawk, and had a rope about his neck, did but think upon the Lady of *Hall* (a place in *Hanault* where of late her Image was set up, and there particularly worshipped) and forthwith the Falcon came

came flying home, light upon his Shoulder and ſo ſaved his life. (*s*)

(*s*) *Juſt. Lipſius D. Virgo Hallenſis.*

An Iriſhman having ſtolen a Sheep in *Ireland* and eaten it, being accuſed for theft of it, ſtrongly denied it, a Prieſt ſtanding by ſaid *Pater noſter's* and the ſheep did bleat in the guts of the Iriſhman, and ſo diſcovered the theft. (*t*)

(*t*) *Jacob. de Voragine hiſt.* 51.

There was a woman who kept Bees, but they did not thrive, by the advice of her Goſſips ſhe ſteales away a conſecrated Wafer, and placed it in one of her Hives, hoping that it would drive away the diſeaſe, and bleſs all their undertakings; the devout Bees in honour of ſuch a ſecret gueſt, fall to work and with their hony Combs make a pretty little Church with Windows, a Roof, a Door, a Belfree and an Altar too, upon which they laid the Hoaſt, about which they continually flew, and by their humming praiſed the Lord. (*u*)

(*u*) *Celarius lib. 9. c. 8. Apes circumvolantes in laudem Creatoris bombiſantes.*

I have been the more full and ample in this of Miracles for the ſtrengthning and confirming of your Faith, and for the honour of the Roman Catholick Religion: If theſe Miracles (and many other which I could tell you of) will not eſtabliſh you in our Faith, and in the power of our Church, I muſt give you up for a Reprobate.

Q. *I cannot put all your Miracles in my Creed, yet me thinks, that of the Bees carrieth ſome pretty probability with it, and I can believe that thoſe devout Bees after they had made their Church and Altar, might by the ſacred Wafer be converted, and ſo become Jeſuits, who ever ſince have carried hony in their mouths, and a Sting in their tail.*

But there have been few Saints out of your ſociety; neither do I remember any Miracles to be done by them.

A. The Society of the Jeſuits was not of humane invention, but proceeded from Chriſt himſelf (*x*) the firſt Colledge thereof was in the Womb of the Virgin *Mary*, and Chriſt himſelf declared that *Ignatius* the Patron of his ſociety inſtead of St. *Paul* ſhould carry his name before the Gentiles (*y*) what the Apoſtles acted was only by the power of the name of God; but as for *Ignatius*, he only by his own name writ in a piece of paper, did more Miracles, than *Moſes* and all the Apoſtles; and that which was ſpoken of our Saviour, *Pedro*

(*x*) *Imago primi Sæcul. Societ. Jeſuit. p.* 64.

(*y*) *Act.* 9. 15.

(*a*) *Valderam. Deza Rebullaza.*

Deza

Deza (*a*) and many other learned men of his Society apply to this holy Father *Loyola.* (a) *Valdenam. Deza Rebuliſa*

In theſe laſt days God hath ſpoken to us by his Son *Ignatius*, whom he hath appointed Heir of all things. (*b*) (b) *Heb.* 1. 2.

And God himſelf hath ſuch a great kindneſs for this Society, that for the firſt three hundred years, not any that died in this order ſhould be damned (*c*) (c) *Imago ſoc. Jeſu. p.* 648.

Our Patron *Ignatius* was ſo holy a man, that one time entring the *Dominicans* Church he fell into ſuch an extaſie, and was ſo raviſhed, that rapt up into Heaven he ſaw the Holy Trinity in three Perſons and one Eſſence, and God there ſhewed him the Model he laid before him, when he made the World: (*d*) and as he was hearing of Maſs in the ſame Church, as the Prieſt lifted up the Hoaſt, *Ignatius* ſaw *Jeſus* Chriſt in it, in Body and Fleſh, juſt as he was when he lived upon Earth; he would for ſeven days together eat nothing, he ſpent ſeven hours every day in continual prayers, and in the mean time whipt himſelf thrice every day. (*e*) (d) *Maffer. lib.* 1. *c.* 7. *a.* 8 *Petr Rabadinti. lib.* 1. *c.* 7. (e) *Pet. Rabadinti. lib.* 1. *c.* 6.

Q. *I did not think that* Ignatius *had been ſo great and holy a Man; for I have heard that his Father was* dubii generis, *and his Mother was* generis communis. *In his younger years he was a Soldier and received a ſhot in his Leg, which made him ever after* Claudican in officio; *and he hath inſtituted thoſe of your Society, as ſo many Janiſaries (under your General) for the ſervice of the Church militant, and you in imitation of him, could never ſince walk upright.*

But I pray why did he whip himſelf thrice a day?

A. That was to mortifie the Fleſh.

Q. *What uſe was that of? and to what end?*

A. Certainly it's of great uſe; and doth much conduce to holineſs; and doth prepare the way to Heaven: hereupon *Simon Stylites* (*f*) for his devotion girded himſelf ſo hard about with a Cord, that his fleſh putrefied, and he lived ſeveral years in a Pit or Well; he lived forty years on a pillar thirty cubits high, till his very thigh rotted, and then he ſtood ſtock ſtill, a whole year upon one foot. (*g*) (f) *Pet. de Natalib. lib.* 2. *c.* 45. (g) *Marulas lib.* 1. *c.* 9.

Q. *This was very ſevere, but for what offences is mortification to be uſed?*

A. Many times it's used for small offences to prevent greater; therefore Abbot *Macarius* all naked repented, and tormented himself amongst Briars and Thorns for six moneths, and all this for killing a Flea. *(h) Anianus* of *Alexandria* plucked out one of his eyes, for once looking upon a woman *(i)*

(h) *Jacob. de vorag. hist.* 17.
(i) *Maruens lib.* 7. *c.* 4.

Saint *Francis* though very weak and sick of a Quartane Fever, and in the midst of a very cold Winter, would put off all his cloaths, his breeches excepted; commanded one *Peter Cotanus* to tye a rope about his neck, *(k)* and so to drag him to the place where Malefactors used to suffer, which accordingly was done, and all this because he had eat a little Flesh, and supped some flesh-Broth.

(k) *L' Alcar. des Cordal. lib.* 2. *p.* 320.

Q. *But are these signs of Christianity.*

A. Yes, for the more you suffer here, the less will be your punishent hereafter; therefore *Egidius (l)* being wounded by an Arrow, was so far from suffering the wound to be cured, that he earnestly prayed to God against it; what do you say to this?

(l) *Marul. lib.* 5. *c.* 4.

Q. *When I consider the iniquity of your Principles, it puts me in mind of a part of that Hymn which sometimes was used in the Church on All-Saints day.*

Gentem auferte perfidam
Credentium de finibus;
Ut Christo laudes debitas
Persolvamus alacriter.

A

A ſummary account of the Holy Doctrines and pious Maxims of the Jeſuits and other Popiſh Doctors, contained in this Catechiſm for the comfort and ſatisfaction of all thoſe who deſire to be inſtructed therein.

1. THere is one and the ſame Judgment-Seat belonging to God and the Pope, therefore the whole World is obliged to ſtand to his judgment.

2. God hath delivered over unto the Pope the Power and Rule of Heaven and Earth, therefore we muſt be obedient unto him upon pain of damnation.

3. All Kingdoms and Nations are under the Popes juriſdiction.

4. The Pope is as far above Kings as the Sun is greater than the Moon, which according to their Aſtronomy is 7744 times greater than a King.

5. As much as God Almighty doth excel a Prieſt, ſo much doth a Prieſt excel a King.

6. There is but one Supream Authority in the World, and that is the Pope.

7. All Right and Power are lodged in the Popes Breaſt.

8. No Law can be made to bind Chriſtians but by the Popes authority.

 9. The

9, The Goſpel would not be Goſpel if the Pope had not approved of it.

10. The Pope can take away any mans Right and give it to another.

11. The Pope can do any thing above all Right, againſt all Right, and without all Right.

12. If Chriſt commands one thing, and the Pope another thing, the Pope is rather to be obeyed than *Jeſus* Chriſt.

13. If the holy Scriptures command one thing, and the Pope another contrary to it, the Scripture muſt be laid aſide as being doubtful, and we muſt obey the Pope, becauſe he cannot err, and is the ſupream Judge.

14. The Popes Decretory Letters are to be received and eſteemed as Authentick as the Word of God or the Holy Scriptures.

15. It's Sacriledge to queſtion the Popes Actions, and he is curſt of God who violates the Popes cenſures.

16. If the Pope affirm that to be black, which our Eyes judge to be white, we ought alſo then to declare, that it's black, upon pain of our Souls.

17. The Pope hath the ſole Rule and Power of the whole World in Temporals as well as in Spirituals, and therefore can depoſe Emperors and Kings, and may diſpoſe of their Dominions as he ſhall think convenient.

18. If the Pope ſhall depoſe a King and give his Kingdom to another, and the people will not receive him, the Pope may bring him in by force of Arms, becauſe he is Judge of all and inſtead of God on Earth.

19. Not to believe that the Pope can depoſe Kings is, and that deſervedly, damned for Hereſie.

20. Chriſt had not done wiſely if he had not left the Pope power to depoſe Kings.

21. If the King from a Sheep turns a Wolf and tyrannize over his Subjects, or let Hereſie enter amongſt them, or become a timerous Dog, then the Pope may turn out the Wolf, and put in a more valiant Dog.

22. If a King be a Heretick or favourer of Hereſie he may be depoſed.

23. What

23. What the Pope pleaſes to declare to be Hereſie, is Hereſie, for he is the ſupream infallible Judge, and all muſt ſubmit to his determination: therefore if the Pope ſhall declare a King to be a Heretick he hath no right to his Kingdom, and the Pope may depoſe him.

24. If the Pope ſhall excommunicate any King, he is deprived of Rule and Government.

25. If a King be a Schiſmatick or a favourer of Schiſmaticks he may be depoſed.

26. If a King be an Apoſtate from the Catholick Faith he may juſtly be depoſed.

27 If a King be lawful both in Title and Poſſeſſion, yet if he after turns a Tyrant and oppreſs the innocent and good People he may lawfully be depoſed: and the people are the judge if the King be a Tyrant.

28. If a King be guilty of Sacriledge the Pope may legally depoſe him.

29. A King may be depoſed by his Subjects, for they have transferred all their power unto him, and upon juſt cauſe may reſume it, and take it from him.

30. While the King is the higher power, the people muſt in prudence be ſubject unto him, but if they get to be ſtronger than their Prince, and ſo by conſequence the higher power, they are not to give obedience unto him.

31. If a King be depoſed by the people, though he hath a lawful Heir to whom the Kingdom doth of right belong; yet if the people do chooſe another and throw the Heir aſide, the other ſo choſen is the true King.

32. Kings and Emperors are not ſo poſitively of God's appointment, but they muſt have the Pope to confirm their Crowns.

33. The people have power over their King both of life and death: to kill a tyrannical King is ſo far from being Treaſon, that it's to be eſteemed an act of Juſtice, and is agreeable to Nature, Law, Scripture, and the Practice and Precepts of holy Men; nay it may be done by any private man eſpecially amongſt Chriſtians.

34. Whem

34. When a King is deposed, he is no lawful Prince, and if he shall endeavour to keep the Kingdom by strength, he is an Usurper, because he hath no true Title to it, and so may be used as a Tyrant or Usurper, and by consequence may be slain by any private man.

35. If the Action be never so wicked, if it be done with a good intention, it's no sin; therefore to kill an heretical Prince, or destroy Hereticks or Schismaticks, if it be done with an intention to propagate the Roman Faith, it's no Sin.

36. If a thing seems to me probable, if I do it, it's no Sin in me, and if I have the opinion of one or two Priests, of whom I have a good opinion for their abilities, which tell me that I may do it, then it's probable to me, and I may do it without Sin; therefore if it seems to me probable that it will be for the propagating of the Roman Catholick Faith, if such an heretical or schismatical Prince were killed, if a Priest tell me I may do it, then it's to me probable, and I may do it without Sin.

37. They canonize for Saints and Martyrs the greatest Traitors and Villains, to encourage others to execute their most desperate and horrid designs; as *John Chastel*, *Henry Garnet*.

38. By the Law of directing the intention, they teach, that a man may swear the greatest untruths without any Sin.

39. If a Traitor shall in his confession declare that he doth intend to assassinate such a Prince, or to commit such a Treason, the Confessor must not discover it, no though the Kingdom of Heaven or the Life of *Jesus* Christ were in danger.

40. The use of equivocation is a good sort of Prudence, and they ought to be prized highly who know to make use of it rightly and to serve themselves.

41. It's against the Roman Faith to take the oath of Allegiance, because it takes away the Popes power of deposing Kings, and his power of absolving Subjects from their Allegiance.

42. The

42. The Pope can absolve Subjects from their oaths of Allegiance and Obedience to their Prince, and can command his Subjects not to obey him.

43. The power of the Pope in absolving their Subjects from their Allegiance was granted to him by *Jesus* Christ.

44. The Pope can give the people liberty either to choose or take new Masters; by this means they keep all Kings and Princes in their Obedience and Submission to the Pope.

45. No Faith is to be held with Hereticks.

46. The Pope at his first installing takes an oath of the Jews, and permits them freely to exercise and enjoy their Religion: but the Protestants are debarred, because they are worse than Jews or Infidels,

47. If a Town be fallen from the Church of *Rome*, and embrace a Religion opposite to that of *Rome*, the Sword is to be drawn against it, and being won must be utterly destroyed, no Soul in it is to be spared, no not Infants, lest when they shall be of years, they should follow the steps of their Fathers.

48. All Protestants are Hereticks, therefore they ought to be killed, destroyed, and rooted out, and their Kingdoms, Territories, and Estates to be given and divided amongst Catholicks.

49. It's better and more safe to make alliance and amity with Turks, Infidels, or Jews, than with Heretick Protestants, because they may draw us into the errros of their novelties.

50. Pardons may be had at easie rates for any Sin; thereby they do encourage people to commit Treasons, and any Villanies whatsoever.

51. The Souls of Turks, Jews, Infidels, Hereticks, and Schismaticks, go immediately into Hell, but those of penitent Christians go only into Purgatory.

52. By Confession all the Designs and Secrets of Kings and Princes are well known, and his Holiness makes good use of them, either for advantage of Friends or confusion of Enemies.

53. If.

53. If one Sin remains (at the time of Death) unconfessed unto the Priest, that Soul cannot be saved.

54. As to Salvation there is as great efficacy in the Virgin *Mary*'s Milk, as in our Saviours Blood.

55. It's better to call upon the Name of the blessed Virgin *Mary* than *Jesus* Christ, because she is easier entreated, and may be more assisting and helpful to us.

FINIS.